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A

SACRED SEPTENARIE,

OR,

A GODLY AND FRVITFVLL EXPOSITION ON THE SEVEN PSALMES OF REPENTANCE.

viz. the { VI. / XXV. / XXXII. / XXXVIII. / LI. / CXXX. / CXLIII. } the { 1. / 2. / 3. / 4. / 5. / 6. / 7. } of the Penitentials.

Serving especially for the direction and comfort of all such, who are either troubled in minde, diseased in body, or persecuted by the wicked.

By Mr. ARCHIBALD SYMSON, late Pastor of the Church at *Dalkeeth* in *Scotland*.

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SACRED SEPTENARIE

TO

THE RIGHT HONORABLE,

WILLIAM

EARLE OF MORTON

LORD OF *DALKEETH*, &c.

CAPTAINE OF THE GARD, KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER, AND ONE OF HIS MAIESTIES MOST HONORABLE PRIVIE COVNSELL IN BOTH KINGDOMES.

AND

TO THE RIGHT VERTVOVS, RELIGIOVS AND MOST NOBLE LADY, *ANNA*, COVNTESSE OF *MORTON*.

&c.

The Authors moſt faithfull, and conſtant friends.

The Publiſher hereof (his kinſman) conſecrateth this enſuing Septenarie, with his paines employed therein.

TO

THE RIGHT HONOURABLE

WILLIAM

EARL OF MORTON

LORD OF DALKEITH, &c.

CAPTAIN OF THE GUARD, AND

OF HIS MAJESTY'S HONOURABLE

PRIVY COUNCIL.

MY LORD,

THE Publishers of the following Sheets, and

[illegible]

To the Reader.

Gentle Reader, although many both of the auncient Fathers and moderne Divines have worthily, learnedly, and feelingly written on these seven Penitentials, so that it may seeme in a manner unnecessary and superfluous, that any thing should bee added: yea because this Ocean is not dryed up, and hee that commeth last, may as well fill his bucket as hee that came first, for the great advantage to my Master, and the performance of my promise to mine owne people, and certaine other godly Christians, (and not for any desire of commendation or gaine, as God is my record) I have strained my selfe to put forth this my Talent to the view of the world, whereby I might (though not as those worthies of David *who have gone before, whose weapons I have in some places used) give some blowes to the enemie. Herein albeit*

there may be ſomewhat both redundant and defective, (for there is no perfection in man, & Apelles *alwaies found ſomwhat to be amended in thoſe pictures which he had moſt curiouſly drawne) yet let not that ſomewhat which is imperfect withdraw thee from the uſe of the reſt, but reade, conferre, conſider, and if any thing bee added to the travailes of others, give thankes to God, and reape thou the commoditie. Farewell.*

A. SIMSON.

An

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Satan *teacheth man to sinne, and furnisheth cloakes to cover it.* 93. *he is more to be feared for his craft then his cruelty.* 187. *an enemie to repentance and confession of sinne.* 192. *his policy in hiding and making knowne the greatnes of our sinnes.* 222.

Scriptures, *profitable for all uses.* 78. 80. *The Papists withholding them from the Laity harmefull* 271.

Shame, *The wicked the right owners thereof.* 50.

Similitude *much used in Scripture.* 206. *no earthly thing which may not by them be applyed to some spirituall use.* ibid.

Sincerity *required of God in every Christian.* 90, 91. *Three markes whereby to try it.* 92.

It is to be used in Gods service. 150. *how esteemed of God.* 221.

Singing, *against popish singing.* 121. 138.

Sinne, *of great men how dangerous.* 2. *To the godly, it is turned to the best.* ibid. *why God hates sinne.* 10. *It weakens strong men.* 16. *It undoes the whole man.* 18. *how God cures it.* 19. *monstrous sinnes produce unwonted sicknesses.* ibid. *The force of sinne.* ibid. *Short time therein may bring a long time of paine.* 33. *it blinds both soule and body.* 36. *hatred thereof a marke of victory against it.* 38. *all sinnes must bee quitted.* 40. *Sinners are the devills workmen,* ibid. *Sinnes wages.* 40. 41. *there must be knowledge thereof, before there be remission.* 55. *God makes it manifest his glory.* 58. *no time of mans life free from it.* 59. 60. *Sinnes of knowledge worst* 61. *By encreasing it turnes to rebellion* 61. *The only object of mercy.* 64. *Those against God hurt our neighbour.* 68. *aggravation therof a marke of repentance.* ib. 143. *if we remember it God forgets it.* ib. *all changes come of Sinne.* 72. *multiplicity of sinne, brings multiplicity of sorrow.* 75. *our owne sinne the root of al our trouble.* 76. *One sinne draweth on another.* 83. *of all others the heavyest burthen.* 85. 144. *meanes whereby to be freed thereof.* ibid. *It makes naked.* 86. *It is a debt.* 88. *God winkes not at the sinnes of his owne children.* 93. *it maketh men like beasts.* 94. *How man makes it knowne to God.* 100. *whence the knowledge of it commeth.* 101. *It is not to be extenuated.* 105. *who so overcommeth it in himselfe, will endeavour to overcome it in others.* 122. *many sinnes produce many sorrowes.* 131. *punished in every member committing it.* 142. *God cannot away with it.* ibid. *It is the cause of all our miseries.* ibid. *Why compared to waters.* 143. *causeth putrefaction and rottennesse.* 145. *changeth mans beauty into deformity,* 147. *enfeebleth mans nature.* 149. *publike sinnes must have publike repentance.* 200. *It maketh man appeare filthy before God.* 206. *The evils thereof.* ibid. *a man polluted therewith is of all creatures the most beastly.* 207. *as it is daily committed, it must be daily purged.* 207. *wherein compared to leprosie.* 208. *notes both outward and inward, shewing whether we be washen therefrom.* 109. *differences betweene the godly and ungodly in remembring their sins.*

sinnes. 210. *The more we repent of them, the more we are eased of th m.* 213. *as they are a breach of Gods law, they should more grieve us, then because our neighbours are wronged thereby.* 214. *actuall sinnes spring from originall.* 217. *One sinne remembred must put us in mind of others committed* ibid. *how soone man beginneth to sinne.* 218. *pleasure therein hindreth joy in God,* 236. *How God is said to marke mens sinnes.* 266. *how God taketh notice thereof.* 268. *generality of sinning no excuse for sinne.* 269. *Remission thereof to be begged.* 284

Sion, *and* Jerusalem *what they were, and what they signifie, with the application thereof.* 254 255. 256.

Sorrow *for sinne true and fained.* 94 95. *how effectuall.* 247.

Soule, *man hath a soule.* 20. *how to know whether it be at peace with God.* ibid. *a disquieted soule not the worst.* 20. *what things trouble the soule with the remedies thereof.* 23. *It is well kept when God keepeth it.* 77. *There is no life in the soule without the sensible presence of God.* 290.

Spirit, *Three sorts of Spirits.* 194. *when the Spirit is right.* 223. *where Gods spirit is, there is liberty.* 237. *The holy Ghost why termed a free spirit.* 239. *The benefits comming of him.* 295. *Two sorts of spirits.* 295.

Spirituall *things to bee first sought.* 292.

T.

Teach, *who would teach must first learne.* 51. *false teachers dangerous.* 274.

Teares, *Gods purgations to expell sinne.* 34. *have force with God.* ibid.

Thankefulnesse, *an especiall gift of God.* 120. *what benefit of all others we ought to be most thankefull for.* 249.

Tongue, *when fit to use it, when not.* 188. *when best imployd, and by whom it is not well employed.* 253.

Traditions *bind not the conscience.* 68.

Transgressors, *multitudes of them cannot warrant the conscience.* 40.

Trialls, *whatsoever they are, God is just* 216.

Trinity, *a representation thereof.* 56. *wherein to be imitated.* 57. *to be invocated.* 203.

Troubles, *Spirituall greater then temporall.* 19. *how a troubled heart speakes to God,* 24. *Troubles accompanied with deliverances.* 121. 132. *how long remembred.* 137. *The godlies greatest comfort therein.* 201. *the end why we may desire deliverance there-*

from

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Truth, *required both in profession and conversation.* 222.
Tyme, *The more is spent in sin, the more trouble follows.* 97. *to be well used, whilst we have it.* 113.

W.

Walke, *Christians feet, whereupon they must walke.* 152.
Washing, *what meant thereby.* 225. *whose worke it is.* ibid.
Watchmen, *their office.* 273. 274
Waies, *Two contrary ones.* 51. 52 *Gods waies what they are.* 240.
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Wicked, *They adde vinegar to gall to Gods children.* 38. *described by two marks.* 50. *wherein they resemble the horse, and wherein the mule.* 128, 129. *Their life sorrow.* 130. *They rejoyce at the fall of others.* 191. *Their life is sinne.* 193. *alwaies calumniate the Godly.* 194.
Will, *Such as performe Gods will are of him taught so to do.* 293.
Wisedome, *to be learnt of God onely.* 222. *The faithfull only are wise.* 123.
Women, *Their impudency condemned.* 200.
Word, *When Gods Word is neglected, the rod follows.* 7. *It frees man from sin and shame.* 46. *the contempt therof the cause of shame.* 51. *Without it no assurance of pardon of sinne.* 55. *it is a secret.* 73. *against the loathers thereof.* 229. *On whom it worketh, and who maketh profit thereby.* 240. *the power thereof.* ibid. *vvith its necessity and utility* ib. *To rely on any thing else besides it vaine.* 271.
Workes, *no man can stand by his owne workes.* 269. *against justification by them.* 284.
World, *wherein compared to a night.* 272. 273.
Worldlings, *consumed by three wormes.* 71.

Y.

Youth, *What sinnes enclined unto.* 60. *is ignorant.* 62.

AN

AN INTRODVCTION, OR PREFACE VNTO THE ENSVING SEPTENARY.

THE accuſtomable method of doctrine which both *Moſes* and the Prophets, Chriſt and his Apoſtles, and *Iohn* the *Baptiſt* uſed in their Sermons, was, *Repent, for the Kingdome of heaven is at hand.* For as it were folly to powre in Wine and Oyle in the wound, till it bee firſt ripped and ſearched: So to offer the Kingdome of God and the promiſes of ſalvation to a ſinner unleſſe he be penitent, and feele what neede he hath of Chriſts bloud were loſt labour: yea, as none cared for the braſen Sepent, but thoſe who were ſtung by the fiery Serpents, and none ſue and ſeeke after the Phiſitian, but the ſicke: So none cares for Chriſt Ieſus, but thoſe that feele themſelves ſtung by ſinne. That then is the firſt and beſt preaching, and hee the fitteſt Preacher to cure ſoules, who can firſt wound, then heale; firſt caſt downe, and then raiſe up. *I love* (ſaith an Ancient Father) *that Paſtor who doth not move the people by his doctrine to applaud him, but moveth me to mourne for my ſinne.* For as the Law preceds the Goſpel, ſo Repentance doth the remiſſion of ſinnes: yet is not Repentance a cauſe of the Kingdome of heaven, but a neceſſary preparation for the ſame; as a needle to make entrance for the thread of grace, which muſt tie us to God.

This is the firſt and moſt neceſſary leſſon to be learned by us all; And at whoſe ſchoole can we learne it better, then at ſuch an experimented Prince and Prophets, (experience having great place in any who would teach and inſtruct others,) that which he hath firſt felt in himſelfe) who (albeit a man after Gods own heart) did commit murder and adultery, for which he repented

Levit. 5 5. Ezek 18 20. Mat. 4. 17. Acts 2. 38. Revel 2. 5. Mat. 3 2. *Similie.*

Num. 21. 9. Mark. 2. 17. *Obſerva. 1.*

Illum paſtorem amo, non qui ſibi plauſum, ſed mihi planctum moverit. *Simil.*

Obſerva. 2.

1 Reg. 15 5. 2 Sam. 11. 4. 17. 2 Sam. 12, 13.

sincerely, and hath honoured God more by his repentance than he offended him by his sinne. Blessed is that King who leaves behind him, as great testimony of his conversion to God, as hee hath given proofe of his defection from him. And therefore let Kings learne of a King, and Pastors of a Prophet, even when they sinne, and become stumbling blockes to others, to repent, and blot out the note of ignominie (which through their sinne they have received) by a true conversion and open confession, as the King of *Nineve*, Queene *Hester*, *Mordecay*, *Manasses*, and here *David*. For their sinnes are more offensive and greater than others, as who make many to fall with them, as the fall of a Cedar is the ruine of many inferiour trees.

Ionah 3. 6.
Esther 4. 6. 17.
2 Chro. 33. 12
Simil.

Observa. 3. If our sinnes be secret, we are not bound to any auricular Confession, *for Gods honour is to conceale a sin*; in doing otherwise, we do double wrong, one by our sin to offend God, another by our revealing to dishonour our selves and offend the Church. But if our sin be publique (as was *Davids*) to deny, colour, or extenuate the same, were to sin grievously against God & our own soules, defrauding God of his glory, and our soules of salvation.

Prov. 25. 2.

2 Sam. 11 4.

Observa. 4. But marke the truth of that sentence, *all things work for the best, to those that love the Lord*: for *Davids* sin turnes to the glory of God, the comfort of the Church, & his owne salvation: so that as the dung and excrements of nature are profitable to fatten the ground, so is his sin to better & make him more fruitfull to God.

Rom. 2. 28.

Simil.

Observa. 5. Herein also is the mercy of God greatly to be admired, that *where sin did abound, now grace doth superabound*, for albeit *David* did fall through the corruption of his nature into those hainous sinnes, yet God magnifieth his compassions in his conversion, and in his unfained repentance.

Rom. 5. 20.

Vse. But hereby let not licencious libertines be provoked by *Davids* example to sinne, as commonly they abuse the falls of Gods children, to be warrants to themselves, and arguments by which they corroborate and strengthen themselves in their wickednesse, as Drunkards, instance *Noah*; Incestuous men, *Lot*; Adulterers and Murtherers, *David*; Persecutors, *Paul*; Apostates, *Peter*, &c. But oh wretched men that ye are, doe ye make the fals of the Saints allurements provoking you to sinne, whereby the contrary they should bee as so many Beacons, warning you that yee take heede, least ye fall upon such rockes, upon which they were in hazard to have beene drowned, yea rather by their example

Gen. 9: 21.
Gen. 19. 33. 35.
2 Sam. 11. 4. 17.
Acts 9. 1, 2.
Mat. 26. 74.
Simil.

ye

ye ought to eschew such dangerous gulfes whereinto they were plunged, and learne by their repentance to repent for sinne; for *their sinnes are not so much to be observed as their repentance*. But alas, these desperate men take the instrument which should launce their wound, to kill themselves therewith. *Comparison.*

David hath left behind him *seven* Psalmes of *Repentance*, according to the number of the *seven* dayes of the *weeke*, that as each day we sin and fall, so we may have one of these Psalmes, as a sheepe-crooke to pull us out of the dich of sinne. These are as *seven* Cities of refuge, wherinto a sinner may fly for safegard, when hee findeth himselfe pursued by the avenger of blood for his sinnes, or as *seven* ports wherein a Christian tossed with the waves of temptations may get safe harbour. They are not to be misliked, because they beare the number of *seven*, as though any magicall superstition were inclosed in that number, for all the holy Fathers have observed, that in all the 150. Psalmes of *David* (whereof some are *instructions* to a godly life, others *deprecations* against his adversaries, many of them *praises* of Gods mercies, others *prayers* for the Church) these *Seven* are left as witnesses of his unfained repentance, therefore they beare the name of *penitentialls*, *à pœnam tenendo*, because they beare in them the paine and griefe of his heart, which he sustained for his sinnes.

Observa. 6.

Simil. Numb. 35. 13.

Simil.

Why called penitentials.

We have all sinned with *David*, let us learne to repent with *David*, for the blood of Christ will not be effectuall to any but to a penitent sinner. Now is the time when repentance may helpe thee, for *though* (as *Austin* saith) *after this life is be perpetuall, it is in vaine*: As *Esau* mourned bitterly, when there was no place left for the blessing, so shalt thou doe, if thou neglect the opportunity of repentance. *Use.*

Augustine. Gen. 27. 38. Heb. 12. 17.

But that ye may learne to discerne, whether ye have obtained the gift of true repentance, as *David* did, observe these foure markes.

Foure markes of Repentance.

First, what was the *ground* and first *motive* which moved you to repent? the plagues and scourges of God, (as they made *Pharaoh* to say, *I have sinned*:) Or the sweet voyce of Gods word which moved *David* to say, *I have sinned*. If some paine, shame or sickneſſe hath made thee repent, it being removed, thou mayest change; but if the Word hath wonne thee, thou art wonne indeede. The Spouse in the *Canticles* was raised from the bed of sinne by the voyce of her beloved:

1 Marke. The ground of Repentance. Exod. 9. 27. 2 Sam. 12. 13. Cant. 5. 5.

Luk 22.61.62 Christ looked on *Peter*, and hee wept bitterly. The Word of God by *Iohn* converted the Souldiers; by *Peter* three
Acts 2 41. thousand *Iewes*, as *Paul* was by the voice of Christ, *why*
Acts 9. 4. *persecutest thou me.*

2 *Marke.* Next, trie the *sinceritie* of thy Repentance, whether thy heart
Sinceritie. hath greater griefe for sinne than thy tongue utters. The
Simil. *Comœdians* who act the siege of *Troy*, can represent the dolefull habite, teares and sorrowes of *Priamus* and *Hecube*, King and Queene of *Troy*, but they are not in heart touched with their griefe, neither are they sensible of their sor-
2 Sam. 14. 2. row. The woman of *Tecoah* counterfeited her griefe for *Absalom*, but felt none. Such and no better is the Repen-
1 Sam. 24. 17. tance of Hypocrites, they may weepe with *Saul* counterfeitly, their heart not being truly touched: which Hypo-
Note. crisie of theirs and fained repentance, the Lord detests more, then any sin that a man can commit: for a man sinning, profes-seth himselfe to bee the Devils servant, but fainedly repenting, hee professeth himselfe to bee Gods servant; in the meane time keeping his heart to the Devill, and with *Ana-*
Acts 5. 2. *nias* and *Sapphira* stealing backe sacrilegiously that which hee offered to God, yea even the best part, his heart.

3 *Marke.* Thirdly, trie the *universality* of thy repentance, for it must
Vniversalitie. not bee of *one*, but of *all* sinnes; ye must not spare *Agag* and
1 Sam. 15 9. the fat cattell with *Saul*, your principall, most profitable and pleasant sinnes, but if ye deny one, denie all; if yee refuse one, refuse all; if ye reject one, reject all: for as one rope was
Iudg 16.21. able to binde *Samson*, when he was spoyled of the marke of
Note. Gods presence in his head; so one sinne not repented for, is able to carry any person headlong to destruction.

4 *Marke.* Finally, let thy repentance bee *constant*, not as the dew of
Constancy. the morning, or the morning cloud, but the longer thou
Hosea 13.3. livest, thou must ever have the greater remorse for thy
Simil. sinne. The shippes are in greatest hazzard when they ride
Psal. 130. 1. in shallow waters, and are most sure in deepest places, according to that of *David, Out of the deepe places I cried unto*
Simil. *thee.* And as quicke springs send forth continuall waters both Winter and Summer, whereas standing pooles are dried up through the heate of the Sunne; So is true repentance ever mourning and boyling out teares, when the counterfeit dries up sodainely, through the inordinate heate of affections.

A

A GODLY AND FRVITFVLL EXPOSITION ON THE SIXT PSALME, THE FIRST OF THE *PENITENTIALS*.

THis being in order the first of the Seven, containeth a Preface, and the Psalme it selfe. The Preface containes the Author, *David*, the musicall Instruments whereon it was to be sung, *Neginoth* upon *Sheminith*, and the person to whom it is concredit to be sung, the chiefe Musitian. Division generall.

David was a chiefe sinner, who not only sinned in his person, but by his example made Gods name to be evill spoken of, now he becomes a chiefe mourner for his offences committed. *Observa.* The person to whom, and instruments whereon to be sung.

He commits this Psalme to the Master of the *Basses* and *Tenors* to bee sung, by the tunes which are called ὑπατῶν καὶ μέσων *the undermost and middle*. Ye see by this the lawfulnesse of Musicke, and that it hath beene esteemed among the Saints, and is of great vertue to stirre up the affections of men. The Harpe of *David* banished the evill spirit from *Saul*: *Elisha* craved a Minstrill to remove his anger, yea it is alleaged, that by the sound of Musicke the *Dolphine* is much taken: It is very commendable if it be rightly used, for it is not onely meete to stirre up the affections to joy, but also to provoke them to mourning, for so heavie is our nature, that it craveth helpes and supplements which may further us to the service of God, whereby the contrary there is force enough in nature to provoke it to evill, for this cause he commits it to the Base and Tenor. Musick lawful. 1 Sam. 16. 23. 2 Reg. 3. 15. *Note.*

To conclude this point, let no man contemne Musick, seeing it is magnified in heaven amongst the Angels, and the aire is replenished with infinite varietie of tunes and notes; Men should imitate Angels, and not bee inferiour to birds, but bee here on earth stirred up to praise God, lest in hell we sing that blacke Musicke praised. Psal. 145. 17.

blacke Base, and be forced to cry, *The Lord is just in all his judgements.*

Division particular.

The Psalme hath two parts, a Prayer, and a Triumph after Prayer. The Prayer hath two parts, a deprecation of evill, in the first three verses, and a desire of delivery, in the next foure. The triumph and perswasion of obtaining his suit, in the three last.

The use of this Psalme.

It serves for all persons who are either troubled in mind, or diseased in their bodies, or are persecuted by the wicked. If they peruse this Psalme, they shall finde medicine to remedie and cure all.

Verse 1.

Verse 1. *O Lord rebuke me not in thine anger, neither chastise mee in thy wrath.*

Doctrine 1. In our afflictions wee must looke to God, and not to secondary causes.

O Lord:] *David* being heavily vexed, hath his refuge to God, whose hand he felt upon him: whereby hee would teach us, not to set our eye upon the instrument which afflicteth us, or the mid causes which deale with us, but looke higher then those, to that *Primum mobile*, the eternall God, the first moover of them all, without whose speciall advice and determination, the Devill himselfe is not able to cause the least haire of our head to fall to the ground*, which *David* considered wel (when *Shemei* railed at him) in saying, *The Lord hath bidden him*: the like he thought at the death of his child. This *Iob* acknowledged, when in his great distresse hee looked to God and said, *We have received good things at his hand, why not evill also; the Lord hath given, the Lord hath taken, blessed be the name of the Lord.* When then we are wounded, wee must goe to one who can cure us, even him who hath heaved us up, and cast us downe againe, and will againe raise us up.

* For all are numbred. Mat. 10. 30. 2 Sam. 16 11. and 12. 23. Iob 1. 21.

Vse. To goe to God for helpe in our distresses.

Doct. 2. Prayer is our wings to flie to God in our affliction. Cant. 2. 14. *Simil.*

Next, *David* being in distresse, runnes to Prayer, for Prayer is the wings wherewith we must flie to the mountaine of God in our tribulations, to hide our selves in his Rocke (as a Dove) from the violence of the Hauke which pursueth us, yea oftentimes God sendeth us afflictions, to the end we may bee provoked to Prayer.

Rebuke

[*Rebuke me not*] God hath two meanes by which he reduceth his children to obedience: his word, by which hee rebukes them, and his rod, by which hee chastiseth them. The word precedes, admonishing them by his servants whom hee hath sent in all ages to call sinners to repentance: of the which *David* himselfe saith, *Let the righteous rebuke me*: and as a Father doth first rebuke his disordered child, so doth God speake to them. But when men neglect the warnings of his word, then God, as a good Father, takes up the rod and beates them. Our Saviour wakened the three Disciples in the garden three times, but seeing that served not, he told them that *Iudas* and his band was comming to awaken them, whom his owne voyce could not waken. Many contemne the Word and Sacraments, & such gracious warnings, *For which cause* (as saith the Apostle) *many are weake and sicke among you, and many sleepe*. And indeede many warnings have we received, but all in vaine, and therefore the Lord hath beene forced to apply some harder remedies, yea even to fire the filthy farsie of our sinne.

2 Meanes by which Gods brings us to obedience.
1 His Word.
2 His Rod.
Marke 2.17.
Psal. 14.1.5.
If we refuse to be ruled by Gods Word, then God will not faile to correct us with his Rod.
Mat. 26.46.
1 Cor. 11.30.

Simil.

But yet happie is that man that can bee touched with any of them (where by the contrary it is a desperate evill where nothing can move) either with the Word, as *David* was when he said, *I have sinned*, or the rod, as the *Prodigall*, being pinched with famine, resolved to returne to his Father, and confesse his owne unworthinesse. But alasse, the Lord hath too great cause to complaine of this age, as hee did of the Israelites by his Prophet, while he saies, *I have smitten them with Mildew, Grashoppers, &c. and yet they have not returned unto me*: and therefore it is to be feared that it befall to us, as to the Sonnes of *Eli*, who *would not heare the voyce of their Father, because the Lord would slay them*.

Note.
Yeeld to the meanes which God useth.
2 Sam 12.13.
Luke. 15.18.
Amos 4.9.
1 Sam. 2.25. & 4.11.

[*In thine anger.*] *David* deprecates not Gods rebukes or corrections, but that he would not rebuke him in his anger, neither chastise him in his wrath, by which he makes a manifest distinction betweene Gods chastisements to his his owne and punishments to his enemies, for God strikes them both, but not with alike affection, as a father will correct his child and punish his enemy, being in a contrary disposition to the one, in which he was not to the other. It is true, there is a great similitude betweene a curse and a crosse, and often times Gods children have beene deceived thereby, and through his hard handling of them, have

Distinction betwixt Gods chastising his children and punishing his enemies.
Gods children increase their griefe in not discerning betwixt a curse and a crosse.

have judged him to have become their enemie; but indeed there is great difference; for the one commeth out of his love to his owne, the other out of his hatred to the ungodly, as a beginning of their everlasting paines.

Some markes betwixt a curse and a crosse.

And to the end ye may know whether they come from the hands of a loving God, or no, consider these markes & tokens.

1 *Marke.* To looke to our selves, as causing it, and not to secondary meanes.

First, if they leade thee to a consideration of thy sinne, which is the ground and cause of them, so that thou lookest not to the instrumentall or second cause, but to thy selfe, the cause of all, they come from the hand of a loving God.

2 *Marke.* If by them we be driven from sinne.

Secondly, if they make thee leave off to sinne and reject it, they come from a loving God.

3 *Marke.* If they drive us to God. 2 King. 6. 33.

Thirdly, if under thy crosse thou runne unto God, whom thou hast pierced, that hee may deliver thee, and not say with that godlesse King *Iehoram*, *Why should I attend any more upon the Lord?* they come from a loving God.

4 *Marke.* If they worke in us humility and patience.

Fourthly, the crosse worketh in the godly a wonderfull humility and patience, so that they submit themselves under the hand of the living God, that they under it may be tamed, and from Lions be made Lambs. The wicked either howle (as doe dogs that are beaten) through sense of their present stroke, or if they be humbled and seeme patient, it is coacted and perforce; as a Lion which is caged, and cannot stirre. In a word, their afflictions may well restraine their perverse nature, but it can never chang, alter, nor renew it, it must bee the power of Gods restrainnig grace, which will renew man and mortifie his affections. The Lord sanctifie our corrections, that they may worke in us a true conversion to our God, for which God hath laid them upon us. And let us desire his Majesty, that since hee visiteth us every morning, and deales (to the outward appearance) more strictly with us, than with our enemies, that hee may whip us with the rod of his children, and take not away his holy spirit from us, as he doth from the wicked.

Simil. 2 Sam. 7. 14.

Note. The thing that hee deprecates here is the *wrath of God*, and therefore it falleth out naturally, that I should speake thereof.

Opinions of Gods anger.

The *Philosophers* said of old, that there was neither wrath nor grace in God, and therefore that he neither rewarded his worshippers, nor punished those that contemned him. The *Stoickes* affirmed that there was no wrath in God, because they considered nothing in wrath, but that which is corruptible and sinfull,

as

as to runne after a beastly manner to revenge. But alasse those persons did not consider the difference betwixt the qualities that are in our sinfull nature, and the essentiall properties which are in God: for hee is angry and sinnes not. His anger is as pure as his mercy, for his justice is his anger, but our anger is mixed with sinne, and therefore evill.

The Scriptures themselves make mention of Gods wrath, that he was angry against the *Israelites*, against the *Sodomites*, against *Pharaoh*, against *Solomon*, against the *Iewes*, for the sinne of *Iehu*. But it is to be understood, that the names of Furie and Anger are not in God *secundùm affectum*, that is, not according to the passion and affection (unto which God is not subject) *sed secundùm effectum*, according to the effect: as when God chastiseth sinne, it seemeth to the sinner that God is in choler, and so hee measureth God according to humane sense.

Num. 11. 1. Gen. 19. 24. Exod. 4 &c. 1 King. 11. 9. Hosea 1 4

How anger is in God.

The anger of God is threefold. 1. *Generall*, which is laid upon all men, for which cause the Apostle saith, *we are all the children of wrath*. 2. *Temporarie*, wherein God is angry both against the sinnes of the elect and reprobate in this present life. 3. *Eternall*, which the Apostle called *the wrath to come*: of which also *Iohn* the *Baptist* speaketh, *who hath forewarned you to escape the wrath to come?*

Gods anger is threefold.
1. Generall. Ephes. 2 3.
2. Temporarie.
3. Eternall. 1 Thes. 1. 10. Matth. 3. 7.

Those who are subject to anger, whom the Grecians call ὀργίλους, they are suddenly passionate, and have three great infirmities in being angry: 1. οὓς οὐ δεῖ, against those whom they should not. 2. ἐφ' οἷς οὐ δεῖ, for matters they should not. 3. μᾶλλον ἢ δεῖ, more than they should bee, which three fall not into God, for his wrath is onely against sinners who doe transgresse his Law, not against the righteous, as a just Iudge being angry at malefactors. Next, his anger is onely against sinne, for he hateth not his owne creature, but the corruption of sinne that destroyes his creature. And thirdly, the whole Scriptures testifie unto us, that he doth moderate and temperate his wrath, that in his greatest indignation he hath remembred mercy, and hath not proceeded with the extremity and rigor of his justice.

Three sinnes in mans anger.
1 To be angry against them they should not.
2. For things they should not.
3. More than they should.
Neither of which befall God.

But it must be remembred, that as his grace is very great, so his wrath is very heavy: And therefore saith the Psalmist, *Who knoweth the weight of thy indignation?* The wrath of a King is as the roaring of a Lion: as the wrath of King *Nebuchadnezzar* King of Babel, was great, and the fire very fearefull. But the

Gods anger great. Psal. 90. 11. Pro. 19. 12. Dan. 3. 16. 19.

three Children feared not ſo much that temporall fire, as the fire of the angry countenance of God, himſelfe being a conſuming fire and an everlaſting burning. *A fire is kindled in my wrath* (ſaith the Lord) *and ſhall burne unto the bottome of hell, and ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountaines, &c.* Then ſince we will be loath to under-lie the wrath of a King, ought we not to be carefull and circumſpect, that wee come not under the danger of the higheſt wrath? The anger of a mortall King reaches and extends to the bodies, goods, and poſterity of the offenders; but the anger of God reaches further, even to the ſoule. The anger of a Prince is finite, and will have an end, but Gods anger is infinite and endleſſe, as himſelfe is, *The breath of his noſtrils as a river of brimſtone will kindle Topheth prepared for the King.* But woe will bee to thoſe that for feare of any earthly Prince or Monarch, come under the indignation and wrath of God.

Deut 4 24. & Heb 12.29. Deu. 32 22.

Differences betwixt the anger of a King and of God.

Eſa. 30.33.

All ſinnes offend God and provoke him to anger, but there are ſome pointed out by Scripture, whereat he is more offended, as Witchcraft, Idolatrie, Hypocriſie, &c, yea, thoſe which ſeeme leſſer ſinnes to us being multiplied, and not repented for, will alſo kindle him to anger: yea, further, what ever ſinne we commit, God will be angry at it and offended therewith, not that he can receive any evill by our evill doing, more then hee gets good by our well doing; but he is angry that we ſhould undoe his Image in us, and be cauſe of our owne damnation. As a father is offended at his ſonne, not for any wrong comming to him, but to ſee his owne image before his eyes, and a part of his owne nature deſtroying it ſelfe.

What ſinnes God hates.

Why God hates ſinne.

[*Neither chaſtice mein thy wrath*] The duplication of the word anger, and heate or furie, ſheweth unto us that *David* apprehended deepely Gods indignation, for there are many (alas) who doe thinke little of it, but a heart afflicted and mortified will redouble the grievance, and thinke more and more of his Majeſties anger.

The godly are to be ſenſible of Gods wrath

But it may be asked, how God ſaith *there is no anger with me*, and here *David* craves to bee exempted from his anger? I anſwer, Hee hath no fleſhly anger, ſuch as proceeds from raſh judgement, or the corruption of man; but he is angry and ſins not, when hee is onely angry at ſinne: for it is certaine, that God will bee angry at nothing in his creatures, but onely ſinne, which

Objection. Eſay 27.4. *Anſwer.*

which bringeth man to destruction: for as if a father saw a serpent in his childs bosome, hee would hate the serpent notwithstanding his love to the boy: So we are Gods children, he loves that which he made of us, our bodie and soule, and hates that which the devill hath put in us, our sinne. *Simil.*

And as the anger of God differs from the anger of man, the one being grounded upon partiall affections of the corrupted heart which is offended at any thing which crosseth it, the other being onely moved at sinne: So they differ in continuance; for Gods wrath lasts but a moment, slow he is to conceive wrath, and ready to pardon. But the anger of man on the contrary, ariseth from the smallest motives, and it cannot cease till it bee converted into mallice, as at last the serpent becommeth a fiery flying Dragon. Gods anger differs from mans. Psal. 53.8.

Therefore let us imitate God in our anger, observing that rule of the Apostle, *Be angry, and sinne not.* Let us be angry at nothing but sinne in our selves and in others. And againe, *Let not the Sunne goe downe on our wrath.* In the meane time, let us remember that there is nothing more terrible than the wrath of God: and therefore let us walke in feare and trembling before him, who is able to kill both body and soule. Are they not then desperate, & miserable men, whose usuall imprecations are, that the wrath of God be upon themselves (if such and such a thing be not true) and the vengeance of God upon their neighbours? Alas, one day they shall feele the dint of that wrath, when they shall be forced to cry, *O mountaines cover, and O hilles hide us from the face of that terrible Judge.* *Vse.* Ephe 4.26. Ephe. 4 26. Mat. 10. 28. Revel. 6. 16.

VERSE. II.

Have mercy upon me, O Lord; for I am weake: O Lord heale me; for my bones are vexed. *Verse 2.*

HAve mercy:] To flie and escape the anger of God, he sees no meanes in heaven or in earth, and therefore hee retires himselfe to God, even to him who wounded him, that hee might heale him. He flies not with *Adam* to the bush, nor with *Saul* to the Witch, or with *Ionas* to *Tarshish*, but hee appeales from an angry and just God to a mercifull God, and from himselfe *Doctr.* 1. No meanes to eschew Gods anger but to go to himselfe. Gen. 3 8. 1 Sam. 28. 8. Ionah 1. 3.

ſelfe to himſelfe. The woman who was condemned by King *Philip*, appealed from *Philip* being drunken to *Philip* being ſober. But *David* appeales from one Vertue, Iuſtice, to another, Mercy. There may be appellation from the Tribunall of Man to the Iuſtice ſeate of God, but when thou art indited before Gods Iuſtice ſeate, whether or to whom wilt thou goe, but to Himſelfe, and his Mercy-ſeate, which is the higheſt and laſt place of appellation? *I have none in Heaven but thee, nor in earth beſides thee.*

Vſe. In the ſenſe of Gods wrath ſeeke to him for mercy. Pſal. 73. 25.

Doct. 2. A ſenſe of miſery is a ſpurre to crave mercy.

Vſe. Labour for a true ſenſe of our miſery, to make us the more earneſt for mercy. Iohn 1. 7. &c. Luke 7. 37. Luke 22. 62. 2 Chro. 33. 12. Acts 9. 4. &c.

Next, obſerve what *David* craves, [*Mercy*:] whereby wee may perceive that hee was brought to a conſideration of his own miſery, or elſe he neede not to have asked for mercy. Then it is neceſſary, that to the end wee may the more effectually crave pardon, every one of us firſt have a ſenſe and feeling of our owne ſinne and miſery. The woman of *Samaria* ſported herſelfe with the offers of the waters of life, which Chriſt Ieſus offered her out of his owne bleſſed mouth, untill the time hee objected her ſinnes to her, then ſhe received them gladly, and communicated them to the whole Citie; ſo did *Mary Magdalen*, *Peter*, *Manaſſes*, *Paul*, and ſo have and muſt all penitent ſinners doe; ſo neceſſary a thing it is to feele our owne miſeries, that the mercies of God may be more welcom & ſweet unto us. And therefore it is but an idle voyce when men call for Gods Mercy, not having the leaſt remorſe for their ſinne, the Phariſee needed not Chriſt, as *the whole neede not the Phyſitian*. God give us then the ſpirit of repentance, that we may mourne, to the end that we may be comforted.

Luke 18. 11. Marke 2. 17. Matth. 5. 4.

Gods mercies innumerable. Ephe. 3. 18.

As for the mercy of God, to me to ſpeake thereof it is impoſſible, yea to expreſſe the height, bredth, depth, and length thereof, as impoſſible as if I ſhould reckon the number of the ſand of the Sea; yea all the creatures, Angels, and men, if they would bend their wits, they were not able to expreſſe the leaſt part of the mercies of our God, for they are finite creatures, and he an infinite God, whoſe mercies are innumerable and infinite: yet according to my humane capaſity, what I have conceived and doe beleeve of his mercy, that I will deliver to you. And as I ſpake before of his wrath and anger that endureth but for a ſeaſon, I will intreat of his mercies which endure for ever, and which are above all his workes, himſelfe alſo being ſtiled, *The Father of mercies*.

Pſal. 136. 1. &c. Pſal. 145. 9. 2 Cor. 1. 3.

His

His *mercies* are either *Generall* or *Speciall*, *Temporall* or *Eternall*. His *Generall*, mercies, are those benefits which hee bestowes upon all mankinde, as well elect as reprobate: whereof our Saviour, *he maketh the Sunne to shine upon the good and upon the bad*; and thereupon inferreth, *Be mercifull, as your Father in heaven is mercifull*. So that Externall benefits of the reprobate unseene and unfelt are benefits and mercies.

Foure sorts of mercies.
1. Generall.
Mat. 5. 45.

The *Speciall* mercy is the remission of sins, which he bestoweth upon his owne children onely. So that as *Abraham* gave gifts to the children of the Concubines, and reserved the heritage for *Isaac* his sonne; and as *Helcanah* gave to *Peninnah* a portion, but unto *Anna* a worthy portion: So God gives riches to the wicked but onely grace to his chosen children.

2 Speciall
Gen. 25. 5, 6.
1 Sam. 1. 4, 5.

The *Temporary* mercy is the forgiveneſſe wherby he pardons the sinnes of the reprobate, and out of his clemencie deferres their temporall punishments, to make them the more inexcusable, as he did to the *Ninivites*, and to *Achab*.

3 Temporarie mercies.
Ionah 3. 10.
1 King. 21. 29.

But the *Sempiternall* mercy is that wherof the Apostle speakes, That *God who is rich in mercy, for his great love, by which he loved us, when we were dead in sinnes, hath quickned us in Iesus Christ, to make manifest in the ages to come the riches of his grace.*

4. Eternall.
Ephes. 2. 4. &c.

This mercy flowes from himselfe, and he extends it to whom he pleaseth, and it is so sure and constant, that he can deny himselfe as soone as he can alter his mercy towards any whom hee hath received under his favour. And this constancy of his mercy is a sure hold, to whom all troubled consciences may retire.

Gods mercies unchangeable.

☞

This should incourage all poore sinners to runne to him, where there is sure and perfect Physicke to be found, innumerable riches to the poore, eye-salve to the blind, &c. Thinke yee that your sinnes are of greater weight than his mercies? or that the gold of his goodnesse in thee cannot oversway the drosse of thine owne sinfulnesse? Hath not the Lord sworne that *he delightes not in the death of a sinner*? will he falsify his word, belie his promise, *or is he like man that he can repent*?

Vse 1.
To encourage Gods poore afflicted children.
Esay 61. 1.
Reve. 3. 18.
Simil.
Ezec 18 23.
Num. 23. 19.

And againe, as this his mercy should inarme us against despaire: so on the other part we should take heede that wee presume not too farre, by abusing his mercies, and making them a cover for our wickednesse, or out of a false perswasion of mercy, conceiving it wee may live as we please: no, no, there is no mercy for an impenitent sinner. The mercy of God should

Vse 2.
Against presumption upon consideration of Gods mercy

Rom.2.4. leade thee to repentance, and thou on the head of it ſhouldeſt not entertaine and nouriſh thy ſinne.

Vſe 3. Be mercifull as God is. Math.9 13. Further, as thou hopeſt for mercy from God, ſo likewiſe ſhew thou mercy to others, flowing from that mercy which thou haſt received from God; *I will have mercy*, ſaith the Lord, *and not ſacrifice*. Therefore ſince it ſhall bee an undoubted token of thine election, thou haſt received mercy from Gods hands, try if thou findeſt thy ſelfe unfainedly diſpoſed to forgive others whatſoever, yea even the greateſt faults committed againſt thee, for this is the *oyntment running downe Aarons beard to the hemme of his garment*.

Pſal.133 2. Againſt merits, foure Reaſons. Moreover, ſee that *David* doth not preſent his merits, whereby to redeeme the filthineſſe of his ſinnes, (as the Papiſts think) neither yet prayers, praiſes, almeſdeeds, victory over Gods foes, wherein he was frequent, but hee leaveth them all as a broken reede, to the which he could not well leane in the day of his ſpirituall temptation, (as he confeſſeth oftentimes in the Pſalmes) and hath his onely refuge to Gods mercy. The merits of men (alas) what are they? The beſt workes we doe are ſo full of imperfections, that there is more droſſe than gold in them. What man would be content for good gold to receive ſuch coyne, as is neere-by altogether droſſe? and thinke ye God for his perfect Law, which he gave us to obſerve and doe, will receive our imperfect workes?

Reaſ. 1.

Eſa.36.6.

Simil.

Reaſ. 2. And albeit they were perfect, yet are they not of us, *for all good gifts come from the Father of lights.* (*Cùm numero merita mea*, (ſaith *Auguſtine*) *enumero dona tua*: When I number my merits, I reckon thy gifts. *What have we that we have not received? Why then glory we, as though we had not received them?*

Iames 1 17. Auguſt. 1. Cor.4.7

Reaſ.3. Thirdly, although our workes were perfect, yet are we bound to doe them, by vertue of our Creation, Redemption, Sanctification, Preſervation; and if bound to doe them, what deſerve we then?

Reaſ. 4. Finally, he is an infinitely perfect God, how then can wee thinke our baſe deeds (though they were our owne) can merit? for we ought to doe goods workes to *ſerve*, not to *deſerve*; they are *the way to the Kingdome, not the cauſe thereof*.

Via regni, non cauſa regnandi. Auguſt. But how is it that *David* ſometimes proteſts his innocencie, and deſires God to judge him according to the ſame?

Object. Pſal.7.8. This is to bee underſtood of his innocencie before men, to

Anſw.

whom

whom he did no wrong, as to *Saul*, *Absolon*, *Achitophel*, *Doeg*, &c But not before God, in whose sight shall none that liveth bee justified, if he enter into judgement with them, as *David* confesseth. Psal. 143. 2.

What mad doctrine is it then, which teacheth men that there is any worthinesse in them, since *the heavens are not cleane before him*, yea and *he hath found folly in the Angels*? *Vse.* Iob. 4. 18. & 15. 15.

David under the name of *Mercy* includeth all things, according to that of *Iacob* to his brother *Esau*, *I have gotten mercy, and therefore I have gotten all things*. Desirest thou any thing at Gods hands? cry for mercy, out of which fountaine all good things will spring to thee. The blind men seeking their sight, cryed, *Have mercy upon us thou sonne of David*. The Cananite, who had her daughter possessed, cryed, *Have mercy upon me*. If yee have purchased the Kings pardon, then ye may enjoy the priviledges of his Kingdome; if ye have mercy, ye have all that God can give you, yee have title to Christ, to Heaven, to all the creatures, ye are freed and delivered from the prison of hell. *Doct.* 3. Who gets mercy, gets all things. Gen 33. 11. Mat. 20 30. Mat. 15. 22. *Simil.*

[*For I am weake*] The arguments which hee useth, that hee may obtaine mercy, are taken from his owne unworthinesse and miserable estate, *For* (saith he) *I am weake*. This is the generall word, under which he comprehendeth all his paines, and this he explicates by the division of them, into *bodily paines*, in these words, *My bones are sore troubled*, & *spirituall temptations* in the beginning of the third verse, *My soule also is sore vexed*. Arguments to obtaine mercy. Two sorts of paines. The order of Gods curing, is first to cure the spirituall diseases, next the bodily paines. 2 King. 20. 2. &c. Mar. 2. 5, &c. A double mercy, when God cures both spirituall & temporall diseases: and a double judgement to be loosed from the bonds of sickness, and bound with the bonds of sinne.

But before I handle the argument, marke the coherence of this second part of his suite with the former. In the first he craved mercy, in this he craveth a cure and remedie for his corporall paines. First he desires to be freed of the bonds of his sinnes, then of his trouble. This is the order of Gods curing, that first he cures the spirituall diseases, next, the bodily paines. *Hezekiah* first weeped for his sinne, turning him to the wall, and God forgave it; and then commanded *Isaias* to take a lumpe of dry figges and cure him. And Christ said to the sicke man, *Sonne thy sinnes are forgiven thee*, and then, *arise and walke*. It is a double mercy, when God hath first loosed the bonds of thy sin, and then the bonds of thy disease, and a double judgement when he hath loosed thee from the bonds of thy sickness, and left thy soule bound with the chaines of sinne, for then thou art reserved for a further judgement. That delivery is onely profitable

table to thee, when God hath freed thee from thy sinne, and from such plagues as follow it.

Doctrine 4. It is very lawfull to seeke corporal health *David* was here sick in body, contrary to *Bellarmine*.

Ye see out of these words, that it is very lawfull to crave corporall health, it being a benefit of God. And at this time it is certaine *David* was under some heavie sickenesse in body, as well as hee was prest downe under the weight of Gods wrath for his sinne, contrary to the Judgement of *Bellarmine*, writing upon the Title and Argument of this Psalme, thinking it onely to be the opinion of the *Rabbines* and their followers. Albeit *Lorinus* the *Iesuit* be contrary to him, writing upon the third verse of this Psalme, and produceth *Lyranus*, *Innocentius tertius*, *Theodorus*, *Antiochenus*, and *Cajetane*, who in this, are all of one judgement and opinion with us. And why may they not agree together, that a man being distressed in body, and troubled in conscience, may repent and mourne for them both? The beginning of the two and thirtieth Psalme sets downe his bodily paines which hee sustained in his flesh: whereupon ye may perceive that albeit *David* was a strong man, yet sinne is able to cast him on his backe. Hee overcame *Goliah*, yet sinne overcommeth him: Lust vanquished him whom the sword could not overcome. Sinne debilitateth man, and taketh all strength from him: and so it befell to *Sampson*, who smote a thousand *Philistims*, and yet one Whore delivered him bound to them. Every sinne weakeneth man, but especially the sinne of Adultery, which doth enfeeble mans nature, and abate his strength, that it maketh him effeminate and womanly hearted. *Alexander* the Great being bewitched with the pleasures of Drunkennesse and Whoredome, suddenly made an end both of his life and conquest; yea how many other heroicall spirits have beene wasted therewith? Therefore learne all to abstaine therefrom, otherwise it will bring you low, waste your body, conscience, substance, name and posterity.

Strong men weakened by the power of sinne. 1 Sam. 17.49 Augustine. *Quem non vicit ferrum vicit libido.* Iudg 15.15. and 16.21. Evills of Adultrie.

But behold what Rethoricke he useth to move God to cure him: *I am weake*; an argument taken from his weakenesse; which indeed were a weake argument to move any man to shew his favour, but is a strong argument to prevaile with God. If a diseased person would come to a Physition, and onely lament the heavinesse of his sickenesse, hee would say, God helpe thee: or an oppressed person come to a Lawyer, and shew him the estate of his action, and aske his advice; he would answer, that

Doctr. Weakenesse in man, a meanes to prevaile with God. *Simil.* *Simil.*

that is a golden question: or to a Merchant to crave rayment, he will either have present money or a surety: or a Courtier for favour, you must have your reward ready in your hand. But comming before God, the most forcible argument that yee can use, is your necessity, poverty, teares, misery, unworthinesse, and confessing them to him, it shall be an open doore to furnish you with all things that hee hath: for which cause the Spirit saith, *All ye that are destitute of understanding come to me, and every one that thirsteth come to the waters, and ye that have no silver come buy and eate; come I say, buy wine and milke without silver, and without money.* And our Saviour himselfe cried, *Come unto me all ye that are weary and loaden with sinne, and I will ease you.* *Martha* said to Christ, *Behold, he whom thou lovest is sicke*; that the mention of his sicknesse might have moved him to revive her brother.

Simil.

Simil.

Pro 9.4

Esay 55. 1. &c.

Math. 11.28.

John 11.3

The teares of our misery are forcible arrowes to pierce the heart of our heavenly Father, to deliver us and pittie our hard case. The beggers lay open their sores to the view of the world, that the more they may move men to pittie them. So let us deplore our miseries to God, that he with the pittifull Samaritan at the sight of our wounds, may helpe us in due time.

Reas. 1

Simil.

[*O Lord heale me*:] *David* in the first verse of the Psalme, desired that the Lord would not punish him in his heavie displeasure and wrath: and in the former part of this verse hee asketh of God that he would have mercy upon him, and forgive him those sinnes that had provoked his wrath and indignation against him: and now in the latter part hee desires that the Lord would heale him. Every one of those were so necessarie to *David*, that lacking any one of them, he thought himselfe unfortunate, he felt the wrath of God, and therefore desired the same to be removed: he had offended, and therefore desires mercy: he was fallen into a most dangerous sicknesse, and therefore desires corporall health.

Luke 10.33

What thing he seekes, and wherefore.

Doctrine

The best of Gods children subject to diseases.

See here that the best of Gods children are subject to diseases, as well as others, for seeing the root of sinne is in them, and the fountaine of that sinning sinne, what other bud can it produce, or what spring can flow therefrom, but miserable destruction of our nature? Therefore when wee see good men heavily afflicted with diseases, let us remember that saying: *Blessed are those that judge wisely of the poore*, and also be carefull lest through

Gratissimum Omnium tentationum non tentari.

The fruit of sinne.

Psal. 41.1

Vse

our ſinnes wee provoke the Lord to powre the like upon us; which if he doe (as we juſtly deſerve) then by prayer to runne unto the Lord with *David*, and cry, *Lord heale me.*

Doctr. Sinne undoes the whole man

[*For my bones are ſore vexed:*] He ſheweth how hee is made weake in both his parts, his body in theſe words, his ſoule in the next verſe. So ſinne undoes the whole man, and every part of him, ſo that as the ſoule luſts, and the body executes and practiſes the ſoule deſires of the ſoule, ſo both are puniſhed; hee who ſinneth in both, is puniſhed in both.

Greateſt paine in the bones.

Setting down his bodily diſeaſes, he comprehendeth them under the trouble of his *bones*: for as the greateſt ſtrength of man is in his *bones*, ſo his greateſt paine is the paine of the *bones*, which exceedeth the paine of the fleſh, as experience in the tooth-ache, or breaking any other bone teacheth: for albeit the bones of themſelves are ſenſeleſſe, yet not ſo the membrans and tunicles that compaſſe them. The Scriptures alſo doe expreſſe both the greateſt ſtrength and joy in Gods worſhip, and the greateſt paines and afflictions by the *bones*, as *all my bones ſhall ſay, O Lord who is like thee*, and *the bones which thou haſt broken ſhall rejoyce*, that is, the whole ſtrength of my body ſhall be bent upon thy ſervice. And againe, *He hath bruiſed all my bones as a Lyon, & all my bones are out of joynt, and there is no peace in my bones, & God keepeth all their bones, and while my bones are broken*: and *ſend a fire in my bones*: and *thy bones ſhall be filled with the ſinnes of thy youth.*

Pſal 35 10
Pſal. 51.8
Eſay 38.13
Lamenta. 3.4
Pſal 38.3
Pſal 34.20
Pſal 42.10.
Lamenta. 1.13.
Iob 20.21

Obſerve firſt out of this place, what a miſgoverned health bringeth to man; it deſtroyeth our nature, our pleaſure becommeth our diſpleaſure. Our old bones inherit the ſinnes of our youth; which have waſted and conſumed us, as the moth doth the garment. The poyſon and venome of the Aſpe is received with great ſweetneſſe, but it overcommeth the body by deſtroying man. So is ſinne. Can a ruſh grow without water, or ſickneſſe where there is no ſinne? Search downe to the bottom of thine heart, and thou ſhalt finde the fountaine of the evill to be within thee, that thou mayeſt purge it by unfained repentance.

Doctr. Great miſchiefe commeth of the evils of miſgoverned health.

Iob 20. 11
Eſay 51 8
Simil.
Iob 8.11

Next conſider, that as this his ſickneſſe comes from God, ſo he turnes to him for remedie. Diſeaſes are Gods arrowes ſhot by his owne hand; why ſhould wee not then with *Ezekiah* turne to the wall, and mourne to him that hee may helpe us? For ſo skilfully deales the Lord with us, that he cures our ſinnes

Doctr. The beſt remedie againſt diſeaſes, is to goe unto the Lord.

2 King. 20.2.

by

by our diseases and visitations, albeit they spring out of sinne; as Physitians doe, curing the sting of the Serpent, by the ashes of the dead Serpent: so by the bud and fruit of sinne hee cures sinne; and God is so infinitely wise, that he applyes that kind of disease to his patient which is fittest for such a sinne. And indeede as there bee monstrous sinnes fallen forth in this our age, which the former ages knew not; so likewise hath the Lord punished them with unwonted sicknesses upon mens bodies, whose nature *Galen*, *Hippocrates*, and the best Physitians have not yet discovered. And therefore the Lord remove from us these sinns, that he may take from us these judgements, but namely the contempt of the Gospel, Word and Sacraments (for which many are tyed to the bed of sicknesse) and our abominable Apostasie from Gods truth to Idolatry, which God is like to punish fearefully by desertion.

Vse: How God cures sinne. *Simil.* Monstrous sins produce unwonted sicknesses. Cause of diseases. 1. The contempt of the Gospell. 2. Apostasie from Gods truth.

Marke finally, that the word according to the Originall, signifieth not onely a troubling or obstupifying, but also a shaking or trembling, of which the Poet saith,

——Gelidúsque per ima
Cucurrit Ossa tremor.——

That is, *a cold trembling ranne thorow the deepest bones.* This teacheth us, that sinne can shake the strongest part we have, for if our bones were stones and mountaines, yet if sinne sease on them it will shake them asunder.

The word meaneth not onely a troubling, but also a trembling. *Vse.* The force of sinne will shake our strongest parts.

VERSE III.

My soule also is sore troubled: but Lord how long wilt thou delay?

NOw he expounds the other part of his sorrow, which is a Spirituall disease, *the trouble of Conscience*, being farre greater, yea and more importable then the other: for as the soule is a more subtill and Spirituall substance, beginner of all life and motion in man, is more sensible when it is troubled and wounded.

Doct 1. Spirituall trouble greater than temporall *Reason.*

[*My soule*:] Yokefellowes in sin are yokefellowes in paine; the soule is punished for informing, the body for performing, and as both the informer and performer, the cause and the instrument, so shall the stirrer up of sin and executer be punished.

Doct. Yoke-fellowes in sin, yoke-fellowes in punishment.

That man hath a ſoule.

But here appeares firſt, that as a man hath a body, ſo likewiſe hath he a ſoule, and as the one is pained; ſo likewiſe is the other. And yet (alas) there are many who thinke they have not a ſoule.

Two ſorts of Sadduces. Pſal 14.2.

There were *Sadduces* who denyed that there were ſpirits, theſe were *Sadduces* by profeſſion, but this Age hath the like by action. *The wicked have ſaid in their heart, there is no God*: and therefore ſeeing the ſoule ſinneth, of neceſſitie the unlawfull pleaſures thereof muſt be puniſhed with lawfull paines. for it is better to ſuffer a ſhort and momentany tribulation in this world to ſubdue ſinne in us, then to under-lie eternall puniſhment of the ſoule in hels fire.

Vnlawfull pleaſures bring lawfull paines.

How to know when the ſoule is at true peace with God. Rom. 5.1.

But before we can ſpeake of the trouble of the ſoule, let us find out, when the ſoule is in a good conſtitution and at peace. The peace of the ſoule, is the tranquility of the minde upon the aſſurance of Gods favour in Chriſt: *Being therfore juſtified by faith, we have peace with God through our Lord Ieſus Chriſt*. Grace begins and brings peace, and therefore theſe two are alwaies conjoyned, *Grace and peace from God the Father*. Let no man thinke to get that peace that paſſeth underſtanding, but by Gods free mercie and forgiveneſſe of ſinnes. But there be many that cry peace, peace, and ſay unto the Lord (as *Ioram* ſaid to *Iehu*) *Is there peace?* To whom he ſhall anſwer, *What haſt thou to doe with peace?* and as there is a great and apparent ſimilitude betweene ſleeping and ſwouning, the ſenſes being then both cloſed: yet is there a great contrarietie, the one being the meſſenger of life, the other of death; So is there betwixt the peace of the godly, like a refreſhing ſleepe, and the counterfeit ſecuritie of the wicked, leading them to eternall paine with the rich Glutton: ſo their peace is worſe than any warre that ever was. *Ionah* was ſleeping when the tempeſt was raging, and the waves were overwhelming the ſhip; ſo men are in ſecurity when God is purſuing them in his judgements; It were good we were wakened in time. Counterfeit gold hath a ſimilitude with true gold; ſo ſecurity a great appearance of true peace. But by theſe tokens ye may diſcerne the one from the other.

Rom. 1.7. Phil. 4.7. 2 King. 9 18. 19. Simulitude of true and falſe peace. Luke 16.23. Ionah 1.5. *Simile.*

Tokens to know peace from ſecurity. 1. *Token.*

Firſt, conſider who made thy peace with God, was it thy Peace-maker Ieſus Chriſt? or is thy agreement made by any creature? or truſteſt thou by thy merits to be at one with God? Deceive not thy ſelfe, *all things in heaven or in earth are reconciled by his blood*; He is *Gods well-beloved Sonne in whom hee is well pleaſed.*

Rom. 5.9,10. Luke 3.22.

pleased. He is *the author and finisher of our faith.* He *hath broken the partition wall.* Hee hath *brought peace to them that are farre and neere.* He is the *God and Lord of peace, the King of Salem,* by whom the Saints sought peace. The Virgin called him *God and Saviour.* And *Paul* saith, *I thanke God through Iesus Christ.* And *Peter, To whom should we goe? thou hast the words of eternall life.* And *Iohn, If any man sinne we have an Advocate.* Oh why then should wee seeke reconciliation by them who could not purchase it to themselves but by him, and who send us to him in all their writs? Hypocrites, Pharisees, will ye extoll the servant with disgrace of his Master, seeking not his honour, but your owne gaine? God helpe the poore Papists, who seeketh lying vanities, forsaking Gods mercies.

Heb.12.2. Eph.2.17. 2 Thes.3.16. Heb.7.2. Luke 1.47. Rom.1 8. Iohn 6.68. 1 Iohn 2.1.

Next, thou must observe the forme how the peace was wrought, for if thou hast gotten peace to thy conscience, first, no doubt thou hast found a warfare, and a battell, the flesh rebelling against the spirit, nature against grace: *Esau* and *Iacob* must strive together in the belly of *Rebecca,* and after a mighty combat the elder serve the younger. The *Israelites* found peace, but after many and sharpe battels, with much shedding of their blood. First you must see Hell, then Heaven, *Repent,* and then unto you *the Kingdom of Heaven is at hand*: we must first come to the Mount *Sinai,* where the sound of the thunder, earthquake, lightnings, smoake, and other such like things are, and then to Mount *Sion,* the New Ierusalem, the Vision of Peace: for if ye see not God first in the throne of his Iustice, yee will never see him on the throne of his mercy. The devill rocks Reprobates in a cradle, and lets them never see hell till they be in it, as the Prophet led the *Aramites* into the midst of *Samaria,* before their eyes were opened, and they knew where they were.

2. *Token.*

Gen.25.22,23

Mat. 3.2.

Exod.19 14. &c. Deut.4 48. Revel 3.12.

The Devils rocking. 2 King.6.20. &c.

Thirdly, remember what was the instrument by which peace was wrought in thy conscience.

3. *Token.*

There is no instrument under heaven that can bring peace, but the Word of God conveyed by the mouth of his servants, of which is said, *O how beautifull are the feet of those who bring the glad tidings of peace.* It is the Gospel of peace, which is the instrument of reconciliation, and rod of peace by which the King receives thee into his favour. Ye who contemne the Word, and the Ministers thereof, thinke ye to get peace without them?

Esay.52.7. and Nahum 1.15. & Rom.10.15

Mat.10.13,&c

Mat.10.40.

4. *Token.*

Sin breaketh peace with God.

Simil.

Diſquieted ſoule not worſt.

Iohn 5.1.

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Trouble of conſcience a medicine to purge the ſoule from ſinne.

Simil.

This trouble of conſcience is not a marke of a reprobate.

Simil.

Chriſts command implyeth the contrary, *If the houſe be worthy* (ſaith he) *let your peace be upon it.* Gods ſervant ever bringeth peace with him, reconciling men unto God, men, heaven, the creatures: therefore welcome him to thy houſe, as thou wouldeſt welcome his Maſter. *He that recives you receives me.* O graceleſſe generation of men, who diſlike Gods ſervants, more gladly welcoming the Devill comming by Ieſuites.

Finally, trie how thou haſt entertained that peace: if it be truely purchaſed, thou wilt uſe all the meanes thou canſt to nouriſh it, and what ever may breake it, that thou wilt eſchew; namely ſinne, which for this cauſe thou wilt ſhun and avoid, both in thought, word and deed, imitating therein the example of thoſe who having felt once the wrath of their Prince, (now reconciled unto them,) will be loth to offend him againe: So thou once being at peace with God, wilt labour to eſchew all occaſions whereby thou mayeſt diſpleaſe him. And *thus much concerning the peace of the ſoule.*

Now let us ſee how it may be diſquieted, in the meane time conſidering with our ſelves, that ſometime the ſoule when it is diſquieted, is not in worſe caſe with God, but he maketh it to be like the poole of *Bethesda*, which being troubled by the Angell was a preſent remedie unto ſuch as were caſt thereinto: even ſo the poole of the conſcience being troubled, God oftentimes cureth the man who is caſt into that trouble; and therefore no man ought to thinke the worſe of any Chriſtian who is thus handled.

The true trouble of Conſcience is made by Gods goodneſſe to his children, a ſingular medicine to purge their ſoule which is diſquieted: for even as in the naturall conſtitution of mans body, when the corrupt humours ſtrive to extinguiſh the naturall power of his life, and doe trouble his ſtomack marvellouſly, the Phyſitian to helpe nature for expelling thoſe humours, giveth the Patient medicine, which with no ſmall trouble of the party diſeaſed, in the end bringeth health. So when ſinne and grace are combating in the conſcience, God out of that trouble marvellouſly bringeth an unexpected deliverance. Neither muſt men thinke trouble of conſcience to be a marke of a reprobate, but rather of one, whoſe conſcience is ſo tender and thin-skinned and ſtrait, that it can abide nothing which ſeparateth God from it: like as a moſt loving wife who is ſo farre addicted to

pleaſe

pleaſe her husband, that ſhe can abide nothing, no not in her very looke to offend him, & that the change of his countenance is very death unto her, his abſence hell; ſo it is the greateſt trouble that ever a man can feele in this world, to be put upon the racke of Gods anger, yea and moſt repreſents the paine of hell, which made *Solomon* ſay, *But a troubled ſpirit who can beare?* Pro. 18. 14.

There be many things which trouble the ſoule (which is not the trouble of conſcience; for then properly the ſoule muſt be troubled with ſome ſpirituall cauſe) for oftentimes becauſe of its conjunction with the body, it is affected with the miſeries thereof, and namely with theſe foure. Trouble of ſoule is not alwaies trouble of conſcience.

Firſt, the ſoule is pined pittifully with the *care of* theſe *worldly things*, which turmoyle her night and day, that ſhee can get no reſt; for which cauſe our Saviour calleth them *thornie cares* (becauſe they pricke men through the heart) and ſo oft forewarneth men, that they be not vexed therewith: if thoſe who have this exceſſive care were troubled in conſcience, I thinke the world would be ful of them. Indeed I think overgreat care which is Avarice, as *it is the root of all evill*; ſo when the conſcience ſhall be onee ſtirred, it will become the greateſt torment thereunto, ſo that the covetous ſhall loath thoſe riches which before they loved. Therefore let all your care be drawne to ſeeke that *one* thing, how ye may ſerve and ſeeke God, and eſchew ſinne, which is one of the markes of true repentance. 4. Things which trouble the ſoule, with their remedies. 1. Worldly cares. Luke 21. 34. 1 Tim. 6. 10. Remedie. Marke of repentance. Luke 10. 42.

The ſecond thing which troubleth the Soule is *Anger*, which is like a fire burning it up, which if it continue will conſume it. This is a moſt dangerous evill, of which *Iob* ſaith, *Anger killeth the foole, and Envie the idiot*. For remedie againſt it, it is beſt to embrace *Davids* and *Pauls* exhortation, *Bee angry and ſinne not*: and this yee may doe, if all your anger bee converted againſt ſinne. 2. Trouble Anger. Iob 5. 2. Remedie. Pſal. 4 5. and Epheſ. 4. 25.

The third is *Sorrow*, which is a paſſion wearying the Soule, and preſſing it downe, contracted through ſome worldly loſſes, as of goods, children or the like; and yet this is not the trouble of which I ſpeake. But to remedie this, it is good that all our *ſorrowes* be for ſinne and the offence done to God. 3. Trouble Sorrow. Remedie.

And laſtly, *feare* ſhakes the ſoule: *For the wicked are ſmitten with feare, and flee when none are purſuing them*. But to amend this, it is requiſite that our feares bee reduced to this principall feare, that wee *feare* to offend God, and this *feare* will free us from all other *feares*. 4 Trouble. Feare. Pſal 53. 5. Prov. 28. 1. The remedie.

The

How the trouble of conscience commeth.

The trouble of conscience then commeth only for sinne, and for the absence of God from the soule (for when he is present, there is no such trouble) whose presence is as the Sun-beames chasing away the clouds of sinnes from the soule, but when he obscures himselfe, then the soule sees her sinnes, and perceives and feeles him absent: out of which two ariseth that which we call the *trouble of conscience*, which is *a felt desertion of God, wherein the creature by a spirituall eclipse seeth not the Creator in the merror of the Gospel, neither thinkes that his promises appertaine to him, neither findes God hearing his prayers, neither feeles comfort in the Word and Sacraments, neither finds God blessing him in his actions*, but is as it were a man left to himselfe, and a prey to the Devill, except God support him. He sees the heavens as a fire above him, and hell as an open gulfe beneath him, men & Angels his enemies, and the devils both his accusers and tormenters. Behold in what a case this man is in; even as if a child should be left in the wildernesse by his parents, to bee a prey to wilde beasts, so is a soule deserted of God.

What the trouble of conscience is.

Simil.

But because I have spoken at great length of the trouble of Conscience it selfe, of her causes and ends, of her diseases and remedies in my booke of Meditations on the seven dayes, I referre the Reader thereunto, not willing to use any repetition.

[*But Lord how long*:] Now ye have heard both the corporall diseases of *David*, and spirituall, that as his body and soule mutually sinned, so both were mutually pained, and both againe cured, albeit not so soone as *David* desired, and therefore longing for the Lords presence he subjoynes; *But Lord how long wilt thou delay*? Which is an abrupt interrogation, when through the vehemencie of his perturbation he cutteth his speech; which the Orators by a figure call *Aposiopesis*, when men cannot utter clearely and fully their minde, through the greatnesse of their griefe. The like wherof we have in the 13 Psalme, *How long wilt thou forget me, O Lord; for ever*? and, *Lord how long wilt thou bee angry, for ever*? and, *Lord how long wilt thou hide thy selfe, for ever*? *O Lord, how long shall I cry, and thou wilt not heare*? And the soules that were under the Altar slaine for the testimonie of the truth, cry, *How long Lord, holy and true*, &c. Out of this we have these three things to observe;

A troubled heart hath abrupt speeches to God.

Psal. 79. 5. and 89. 46. Habac. 1. 2. Reve. 6. 10.

Doctrine.

An appointed time set by God for the end of our crosses.

First, that there is an appointed time, which God hath measured for the crosses of all his children, before which time they shall

shall not be delivered, and for which they must patienly attend, not thinking to prescribe time to God for their deliverie or limit the holy One of *Israel*. The *Israelites* remained in *Egypt* till the compleat number of 430. yeares were accomplished. *Ioseph* was three yeares and more in the prison, till the appointed time of his deliverie came. The *Iewes* remained 70. yeares in *Babylon*. So that as the Physitian appointeth certaine times to the Patient, both wherein he must fast, and be dieted, and wherein hee must take recreation: So God knoweth the convenient times both of our humiliation and exaltation. Exod. 12 40. Psal. 115. 18. Dan 9. 2. *Simil.*

Next, See the impatiency of our nature, in our miseries, our flesh still rebelling against the Spirit, which oftentimes forgetteth it selfe so farre, that it will enter into reasoning with God, and quarrelling with him, as we may reade of *Iob*, *Ionas*, *&c.* and here also of *David*. 2 The impatience of our nature under the crosse. Iob 10 2. &c. Ionah 4. 2 9.

Thirdly, albeit the Lord delay his comming to relieve his Saints, yet hath he great cause if we could ponder it: for when we were in the heate of our sinnes, many times he cryed by the mouth of his Prophets and Servants, *O fooles! how long will you continue in your folly?* and we would not heare; and therefore when we are in the heate of our paines, thinking long, yea every day a yeare till we be delivered, no wonder it is if God will not heare, let us consider with our selves the just dealing of God with us, that as he cryed and we would not heare; so now we cry, and he will not heare. 3 Our just recompence from God. *Vse.* Prov. 1. 24.

VERSE. IIII.

Returne O Lord: deliver my soule: save me for thy mercies sake.

DAVID before hath used some arguments to move the Lord to deliver him from his present troubles: the first whereof was taken from his infirmitie; the next, from Gods mercies, having an object before them, his miseries. Now hee goes forward in a repetition of his request, desiring God to returne to him.

[*Returne O Lord:*] These words presuppose that in his tentation God was alienated from him, and departed: as when a Physitian goeth from his patient. And againe, that he had felt *Simil.*

Gods preſence ſenſibly before this his abſence, not that God indeed at any time uſeth to abſent himſelfe from his elect, but to their conception and judgement he ſeemeth to doe ſo, when they feele not the tokens of his preſence at ſome time, for their humiliation; as the Sunne goeth not out of the firmament, though it may be obſcured by overcaſting clouds, or ſome other naturall impediments. So albeit the clouds of our ſinnes and miſeries hide the faire ſhining face of God from us, yet he will pierce thorow, and diſſipate thoſe clouds and ſhine clearely upon us in his owne appointed time. God is ſaid to *returne to us*, not by change of place, for he is in all places, but by the diſpenſation of his gracious providence, and declaration of his new mercies and benefits towards us. Such a returning God promiſed to *Abraham, I will certainely come againe unto thee according to the time of life, and lo, Sarah thy wife ſhall have a ſonne.* So he promiſed to returne to the *Iſraelites* to doe them good, and *hee will turne againe and have compaſſion upon us*: and, *returne unto mee, and I will returne unto you.* And *Iames* the brother of our Lord, bringeth forth a ſentence out of the ninth of *Amos, After theſe things I ſhall returne and reſtore the Tabernacle of David.* Therefore as *David* hath lamented the abſence of God in the former verſe, in this he deſireth a ſigne of his preſence to be given him. Herein ſtands our happineſſe, if God looke favourably upon us, for then all things proſper well in our hand.

Simil.

How God is ſaid to returne.

Gen. 18. 10.

Jer. 32. 40.
Jer. 12. 15.
Zach. 1. 3
Act 15. 16.

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But becauſe I have ſpoken largely of the preſence and abſence of God from the ſoule, in my booke on the ſeven words which our Lord ſpake on the Croſſe, and namely upon the fift word, *My God, my God, why haſt thou forſaken me?* thither I referre the Reader who is deſirous to underſtand further of this ſubject.

Deſparate dangers get comfortable remedies.

[*Deliver my ſoule.*] This clearely declareth that *David* was in ſome extreame dangers both of his ſpirituall and corporall enemies, from which he could not bee delivered, but by the mighty hand of God, whereby as he, ſo other the Saints and Servants of God in the like caſes are ſupported. It lyeth not in the power of any man to deliver himſelfe, *for ſalvation onely belongeth to the Lord*, yea, whether he worke our delivery mediately of immediately, alwaies and alone is he to be praiſed.

Doct.
Salvation onely belongeth to God.

The reaſon why *Iehovah* ſo often named.

I finde that the name of *Iehovah* is five times mentioned in this prayer, which is emphatically done, being a great teſtimony of the certainty of his knowledge, that he knew aſſuredly upon whom

whom he called, not upon any unknowne God, but upon him who manifested himselfe to *Moses* under the name of *Iehovah*, whereby his faith was greatly strengthened, having assurance of delivery by him *who onely is*, and *gives being to others*, and *makes his promise to be extant*; and the sweet name of *Iehovah* is so comfortable to a Christian, that in the middest of dangers, yea at deaths doore, it will not onely temper the bitternesse of afflictions, but also quite take them away. Exod. 6. 3. The name *Iehovah* how comfortable.

[*Save me*:] This ingemination of his prayer, to be delivered from death, seemeth to presuppose that *David* was over-much afraid of death, when as the faithfull should not love this life over-much, neither feare death above measure, but ought to say with the Apostle *Paul*, *I desire to bee dissolved and bee with Christ*. And againe, *My life is not deare unto mee, that I may finish my race with gladnesse*: who also when *Agabus* propheciedof his bonds, the faithfull of *Cæsaria* requesting him not to goe to *Ierusalem*, answered; *What doe you weeping and breaking my heart, for I am not onely ready to be bound, but also to die at Ierusalem*? I answer. *David* desired the continuation of his life to settle the kingdome in *Solomons* person, that the promises of God might be confirmed, and that himselfe might have longer space to give better proofe of his repentance and service of God. *Paul* againe by his death knew that hee should glorifie God more, and edifie his Church: so then it is lawfull either to seeke life or death, provided we ayme at Gods glory, desiring that Christ may be to us whether in life, or in death, advantage. Pauls desire and Davids concerning life and death reconciled. Phil 1. 23. Act. 20. 24. Act. 21. 13. *Note.* Phil. 1. 21.

[*For thy mercies sake*:] In the duplication of his suite, that the Lord would save him both in body and soule, he leanes upon his first ground, that is, the mercies of God, he renounceth his owne merits, and onely takes him to Gods mercy, which *Bellarmine* writing upon this place, is forced to confesse, albeit against himselfe in his controverted places*; *O the great power of the truth*! It behoveth a lyer to bee mindfull, for that Iesuit hath contradicted himselfe in many places, which is evidently knowne to the whole world: as also, he lets us see the absurdity of the Papists, who by the decree of the Councell of *Trent* in the *Roman* Breviary, printed at the command of *Pius Quintus*, at *Antwerpe*, 1594. are taught to say, *Maria mater gratiæ, mater misericordiæ, tu nos ab hoste protege, & hora mortis suscipe*: that is, O *Mary* the mother of grace, the mother of mercy, Mercy excludes merit. * *De justificatione & de meritis operum. O magna veritatis vis!*

protect thou us from our enemies, and receive us at the houre of death.

Verse V.

For in death there is no remembrance of thee: in the grave who ſhall praiſe thee?

The third argument taken from the end of his deſire to live, to praiſe God.

For in death:] The third argument by which hee would move the Lord to deliver him, is taken from the end of his ſuite, to wit, that he may praiſe God: this he doth illuſtrate by the contrary, *If I die, I ſhall not remember thee, nor praiſe thee, therefore let me live that I may doe it.* *Bellarmine* and *Lorinus*, two Ieſuites, doe expound this, not of temporall death, which *David* feared, but of eternall death, warranting themſelves by men of their owne ſect, ſuch as *Bonaventure*, *Lyranus*, *Hugo Cardinalis*, *Campenſis*, *Leo Papa*, *Caſſiodorus*, and the reſt of that Order, who againſt Scripture, Conſcience, Grammar, Logicke, Nature, and Senſe, have perverted and wreſted the Word of God, yea being blinded themſelves, they wilfully ſtuddy to blind others. For there are ſundry places of Scripture, ſpecially in the Pſalmes, which cleare his minde in this matter, and in which hee expounds himſelfe, and what hee meaneth by this death, and this שאול. Reade the thirtieth Pſalme and the ninth verſe, *What profit is there in my blood, when I goe downe to the pit? ſhall the duſt give thankes unto thee? or ſhall it declare thy truth?* *Lyranus* and *Bellarmine* upon this place cannot deny, but that here is to be meant of a corporall death, for there is no duſt in hell. So likewiſe *Pſalme* 88. 10. *Wilt thou ſhew a miracle to the dead or ſhall the dead riſe and praiſe thee?* Selah, *ſhall thy loving kindneſſe be declared in the grave, or thy faithfulneſſe in deſtruction? ſhall thy wondrous workes bee knowne in the darke, and thy righteouſneſſe in the land of oblivion?* *Bellarmine* in expounding theſe queſtions takes them to bee meant of a temporall death, which here he denies, albeit that graves be of dead bodies, but not of dead ſoules.

What death is here to be underſtood.

But to confirme his opinion, he bringeth in the 38 of *Iſaiah*, verſe 18. *For the grave cannot confeſſe thee, Death cannot praiſe thee: they that goe downe to the pit cannot hope for thy truth.* As

alſo

also the 115. Psalme, verse 17. *The dead praise not the Lord, neither any that goe downe to the place of silence.* For the dead in body, when they lacke the senses of their body, doe not any longer enjoy earthly benefits, yea, they live not according to the flesh, they praise not God with a corporall mouth, neither yet give him thankes for earthly things: and this interpretation hee giveth to these places, albeit after he would interpret it of hell, to maintaine his heresie, and deceive poore ignorants: for wee know that mens bodies goe not downe to hell before the resurrection. In like manner expounding the seventeenth verse of the hundred and eighteenth Psalme, *I shall not die, but live and shew the workes of God*, he inclineth to our judgement, and only thinketh it to be meant of temporall death. So then ye may see upon what little ground by their owne confession, this Psalme is ordained by the Councell of *Trent*, to be sung for the soules that are in Purgatory.

But there arise here some doubts; First, how it is said, that men remember not God being dead? *Object. 1.*

It is to be answered, that their bodies cannot remember him seeing they have no sense nor reason, and he speaketh onely of a part, for our soules will both remember him and praise him. *Answer.*

Next, how this place agreeth with the sixteenth of *Luke*, the 27. and 28. verses, where the rich glutton desired *Abraham to send some from the dead to his five brethren, to advertise them of the paines of hell?* *Object. 2.*

I answer, It is an Allegorie, neither yet that his desire was a part of Gods honour, because he sought that which was contrary to Gods will. For it is his will that they should *heare Moses and the Prophets*, but not that one be sent from the dead to teach them. *Answer.* Luke 16.29.

Finally, how this place agreeth with that, *Philip. 2. 10. That at the name of Iesus every knee should bow, both of things in heaven, and things in earth, and things under the earth?* *Object. 3.*

Answer, It is to be understood that thats spoken Allegorically, and the meaning thereof is, that all creatures shall acknowledge his power and authority, but not that those which are in heaven, or under the earth, have knees wherewith to bow. *Answer.*

Now let us make our use and profit of this matter, and learne by this argument, that while we are in this world we keepe in *Vse.* While we live praise God in our bodies.

thankefull remembrance the benefits which God hath given us: for if wee bee removed by death, wee ſhall praiſe him no more with our bodies, and therefore while wee are in the world, let us pray to God that we never live an houre longer, than that houre wherein we may be prayſing our Lord, either in our thoughts and meditations, ſpeeches and communications, or in our actions and praiſes.

A neceſſity of death.

Concerning death Conſider firſt, that there is a neceſſitie of death laid upon all fleſh, wiſe men and fooles, King and Prophet, &c. neither the grandure of the King, nor holineſſe of the Prophet can exempt them from death.

Death interrupteth Gods ſervice.

Next, that it interrupts the ſervice and praiſe of God, as it deſtroyes mans nature, albeit it interrupteth it onely for a time, and in a part; the ſoule in the meane time prayſing God under the Altar, till that both ſoule and body meete together, and praiſe him world without end.

Lawfull to crave continuance of our life.

Thirdly, that it is lawfull to crave the continuance of our life, to the end that we may praiſe God. Would we deſire the continuance of our life, that we may continue in ſinne? God forbid. Likewiſe we may deſire death, not for being weary of temporall paine, or feare of ſhame; But with the Apoſtle, that we may *be diſſolved and be with Chriſt*, and be freed of the burthen of ſinne by our death, yet in both our deſires let us ſubmit our ſelves to the good pleaſure of God, and ſay with our Saviour, *Thy will be done, not as I will, but as thou wilt*.

Phil. 1. 23.

Luke 22 42.

Fourthly, we ſee in his ſickneſſe he ſeekes the continuation of his life at Gods hands, who hath the iſſues of death in his will, thereby teaching us, neither with *Aza* to put our truſt in the Phyſitians, neither with *Ahaziah* to goe aske counſell at *Beelzebub*; but with good *Hezekiah* turne to the wall, and with *David* here beg the prorogation of our lives from God.

2 Chron. 16. 12.

2 King. 1. 2.

2 King. 20 2.

Difference betweene the deſires of the godly and wicked.

About the continuation of their lives.

Finally, Obſerve the difference betweene the godly and the wicked, in their contrary deſires of the continuation of their lives: for the wicked being tyed to the bed of ſickneſſe, crave longer life, to the end they may enjoy their riches longer, and uſe, or rather abuſe them: in the meane time never conceiving or nouriſhing an hope of celeſtiall good things. But the godly, that they may record fruitfully the praiſes of God in the congregation of the righteous; beſides, the feare of death in the reprobate, is becauſe they ſee by it an end put to all their earthly felicities,

felicities, whereas the Elect of God feare it, because by it they are drawne from among men, with whom they might have magnified the name of God. If ye desire to reade any more of this subject, reade the forenamed booke of Meditations, in the Meditation of death.

And feare of death.

VERSE VI.

I fainted in my mourning: I cause my bed every night to swimme, and water my couch with my teares.

THis argument is taken from the person of the Supplicant, which is set downe by hyperbolique Metaphors, expressing his great wearinesse, his teares and mourning, his sobs and sighing; the place wherein he mourned, his *bed*; the measure, *swimming* and *watering* of *the same*; the time, *all the night*; the adjunct thereof, the *dimnesse of his eyes*, verse 8. and the object of his sorrow, his *enemies*, or rather *Gods enemies*.

The greatnesse
The place.
The time.
The adjunct.

[*I fainted*:] It may seeme a marvellous change in *David*, being a man of such magnitude of minde, to be thus dejected and cast downe: Prevailed he not against *Goliah*, against the Lyon and the Beare through fortitude and magnanimitie? but now he is sobbing, sighing, and weeping as a childe. The answer is easie, the diverse persons with whom he hath to doe, occasioneth the same: when men and beasts are his opposites, then he is more then a conqueror, but when he hath to do with God against whom he sinned, then he is lesse then nothing.

Objection.

Answ. It is another thing to have to doe with creatures, than with the Creator.

First, he saith, *he fainted* or (as the word beares by all Interpreters) *he sighed or sobbed*, which is the first degree of repentance, for inward contrition in the heart must precede all the outward signes of repentance, and is most exceptable to God, because it is secret, and onely knowne to himselfe. And hereby let every Christian try and discerne himselfe, even whether the secret cogitation of his minde, is not accompanied with a sob unto God. *Hezekiah* said *he mourned like a Dove, and chattered like a Swallow*. *Moses* spake nothing with his voyce, and yet the Lord said, *Why cryest thou? Hanna, her lips moved, but her voyce was not heard*. God regards not words but thoughts.

Contrition the first step of repentance.
A perfect triall of a reformed heart.
Isay 38. 14.
Exod. 14. 15.
1 Sam. 1. 13.
Doct.

Next, see, that sobs and sighes are more acceptable to God, than sacrifices.

Sobs & sighes are the best

than any ſervice we can doe to him: and in theſe *David* wearied himſelfe for his ſinnes, taking no ſmall paines in chaſtiſing himſelfe, yea, after this manner (as the Papiſts tranſlate it) he labcured in his ſobbing to humble both his ſoule and his body: whereby we ſhould learne, that this is the moſt profitable labour, when we can worke upon a rebellious heart, to ſubdue all our affections to the obedience of God, and mortification of the ſame.

Vſe. We ſhould take paines with our hearts.

This ſhould make us aſhamed that we can take paines about any thing, but not about our own heart: we can ſpend our ſelves about any earthly vanity or pleaſure, but we are wearie of the ſervice of God, yea, even of the ſmalleſt point of repentance and humiliation before God. We cannot ſpend our ſelves better (ſince we muſt be ſpent upon ſomething) then upon that principall part of his ſervice, which he liketh beſt, that is, in chaſtiſing of our body, and mortification of our affections: for it is ſaid, *Vpon whom ſhall the Spirit of the Lord reſt? upon a contrite heart.* Therefore woe be to thoſe that weary themſelves in the worke of ſinne, and *adde drunkenneſſe to thirſt, and can neither be ſatisfied, nor goe to their bed till they have accompliſhed ſome wickedneſſe.*

Mat. 57. 15.

Vſe. Woe to ſuch as weary themſelves in the workes of ſin. Iſai. 5. 11.

[*In my mourning*] Firſt, he ſighed and ſobbed for his ſinne, and now he mourneth for the ſame. Looke whereunto our follies tend? The pleaſures of ſinne ever end in diſpleaſure, for which either we muſt of neceſſitie mourne in this life, or eternally in the life to come. True it is, that the reprobate, as alſo naturall and unregenerate men ſhall powre forth many thouſand teares, for the plagues and judgements which God layeth upon them, which are but the fore-runners and beginnings of their everlaſting mourning in hell: but the mourning of the elect preventeth many ſorrowes which would befall them; If we have grace to mourne for ſinne, it will keepe us from many other mournings. The *Egyptians* had an univerſall mourning through all their houſes at the ſlaughter of their firſt borne; but if they had mourned for the wrong done to the *Iſraelites*, they needed not to have mourned for the plague that came upon themſelves.

Doct. Mourning for ſin, will keepe us from many other mournings. Exod. 12. 30.

[*I cauſed my bed to ſwimme*] The meaſure of his mourning is expreſſed by the waſhing and ſwimming of his bed with teares, which indeed is an hyperbolique ſpeech, and doth expreſſe unto the

The meaſure of the mourning.

the vehemency and greatnesse of his griefe, and that hee did not esteeme light of his sinne, yea, I may affirme never had man greater displeasure for so short a pleasure, as had *David*: neither was he in worse case with God, but rather the multitude of his teares were as many seales of Gods favour towards him, and of the remission of his sinnes: showers be better then dewes, yet it is sufficient if God at least hath bedewed our hearts, and hath given us some signes of a penitent heart: if wee have not rivers of waters to powre forth with *David*, neither fountaines flowing with *Mary Magdalen*, nor as *Ieremy*, desire to have a fountaine in our head to weepe day and night, nor with *Peter* weepe bitterly, yet if we lament, that we cannot lament; and mourne that we cannot mourne; yea, if wee have the smallest sobs of sorrow and teares of compunction, if they be true and not counterfet, they will make us acceptable to God: for as the woman with the bloody issue that touched the hemme of Christs garment, was no lesse welcome to Christ than *Thomas* who put his fingers in the print of the nailes. So God looketh not at the quantity, but the sincerity of our repentance.

Note.

Vse.

Luke 7.38.
Ier 9.1.
Luke 22.62.
Let us lament that we cannot mourne.
Mat.9 21.
Iohn 20.27.
God regardeth not the quantitie but quality of our repentance.

[*My bed*:] The place of his sinne is the place of his repentance, and so it should be, yea, when we behold the place where we have offended, we should be pricked in the heart, and there againe crave him pardon. As *Adam* sinned in the garden, and Christ sweat bloody teares in the garden; *Examine your hearts upon your beds, and convert unto the Lord*; and whereas yee have stretched forth your selves upon your bed to devise evill things, repent there, and make them Sanctuaries to God. Sanctifie by teares every place which ye have polluted by sinne: And let us seeke Christ Iesus in our bed, with the Spouse in the Canticles, who saith, *In my bed by night I sought him whom my soule loved.*

Doctrine.
The place of our sin should be the place of our repentance
Gen.3.6.
Luke 22 44.
Psal. 4.4.
Amos 6 4.
Vse.
Cant. 3.1.

[*Every night*:] So, one houres sin may bring many nights paine, and it may be done in one houre, which cannot bee amended in our life. Learne therefore in time to be carefull, and fall not into that ditch, out of which hardly can ye bee freed. How easie is it for a man to fall into a pit, but with what difficulty is he delivered there from?

Doctrine.
One houres sin may bring many nights of Paine.

Beware therefore in time I pray you. *Adam* fell in such a pit by one sin, out of which he could never release himselfe. What shall I say to such of you as spend all the night in riot, and drunkennesse, and whordome, and cards, and such abhominable follies?

Vse.

lies? when ye ſhall be brought to doe penance as many nights in the bed of ſickneſſe, (your feet being then as it were put in the ſtockes, and your ſelves tied to your bed, as it were by cords,) as ye went away riotouſly with the wild Aſſe (in ſinne) till ye were taken in your Moneth, and when ye ſhall bee brought to repent in your bed, when as ye would not at your boord, and be forced to learne a leſſon in *Babel*, whereas ye would not in *Sion*, you cannot but acknowledge Gods judgements on you to be exceeding juſt.

Ier. 2.24.

Note. As the night is ſecret, ſo ſhould the worke of thy repentance be; Repent thou ſecretly, that the Lord may reward thee openly.

Doct. Repentance ſhould be conſtant.

[*Every night*:] Marke here that repentance ſhould be conſtant, not one night, but every night.

Doct. Teares good purgations to expell ſinne.

[*And water my couch with my teares.*] Teares are good purgations wherewith the Lord doth expell the noiſome humours of our corruptions (as the Phyſitian giveth medicine to purge the humours of his patient) and albeit they ſeeme bitter and ſower for the ſeaſon, yet afterward they bring forth moſt ſweet and comfortable fruits of righteouſneſſe. When it pleaſeth God to breake up that fountaine in mans heart, and breake thorow the rocke of induration, then the exerciſe of repentance and mourning is ſo delightfull to a Chriſtian ſoule, that there is no exerciſe of religion which will content him and give ſatisfaction to his poore ſoule, if it be not ſeaſoned with ſome ſorrow and mourning for his ſinnes; which made Saint *Auguſtine* to affirme in many places, that it was not poſſible, that repentance could be for grievous ſinnes, which was dry, and not watered with many teares. It is not ſeemely to a King to weepe for his owne private calamities, leſt he might ſeeme to bee caſt downe from his courage; but nothing more royall then to mourne for the offence committed againſt the King of Kings.

What force teares have with God.

Finally, marke what force teares have with God, that they can blot out the multitude of iniquities: for if *Alexander* being informed of many odious crimes given up by *Antipater* againſt his mother, anſwered that one mothers teare would blot many ſuch papers: So muſt we perſwade our ſelves, that wee being the children of God, albeit grievous accuſations be given againſt us by our *Antipater* the devill, yet one teare of our repentance will blot out all thoſe accuſations.

Simil.

VERSE. VII.

Mine eye is dimmed for despite, and sunke in, because of all mine enemies.

Mine eyes are dimmed:] The fift argument, from the multitude of his enemics, that are troubling him, when God is afflicting him; and his extraordinary feare, noted by a signe, dimnesse of his eyes. The fift argument from the multitude of his enemies.

The eyes of man are made by God as two lights and windowes, by which he might behold his wondrous workes, and glorifie him in them, and by which he might see to direct all his actions with men. *When I behold* (saith *David*) *the Heavens, the workes of thine hands,* (hee gathers this out of his sight) *the Moone and Starres which thou hast ordained; What is man that thou art mindfull of him? and the sonne of man that thou visiteſt him?* The Lord for this end hath planted the eyes, but the devill hath corrupted our soules, that he maketh them instruments of wickednes, in lusting by them after evill things. *David* saw *Bathsheba* and lusted after her. The *Israelites* said of the golden Calfe, *Behold the gods which brought you out of Ægypt*: a man sees the idoll, he bowes downe to it, hee lusts after it; hee sees his neighbours wife, and commits adultery: for as Christ saith, *Hee that sees a woman and lusteth after her, hath committed adultery in his heart already*. Of which is said, *their eyes are full of adulterie*. He sees his enemie with the eye of the Basiliske or Cocatrice to murther him, (and the *proud eye is one of the sixe things which the Lord abhorreth*) he seeth his neighbours goods to lust after them, as *Ahab* did *Naboths* vineyard. There is an evil eye, of which *Salomon* saith, *Eate not the bread of a man that an evill eye*, he seeth finally to circumvent his neighbour: of which also *Salomon*, *Hee that winkes with his eye, meditates deceit*; and so, many make those eyes which God hath given them, as it were two lighted candles to let them see to goe to hell: and for this God in justice requiteth them, that seeing their minds are blinded by the lust of the eyes, the lust of the flesh, and the pride of life; God I say sendeth sicknesse to debilitate their eyes which were so sharpe sighted in the devils service, and their lust now causeth them to want the necessary sight of their body. The use of the eyes. Psal. 8. 3, 4. 2 Sam 2 2. Exod. 32. 4. Mat. 5. 28. 2 Pet. 2. 14. Prov. 6. 17. 1 King. 21. 1, 2 Prov. 23. 6. Prov. 10. 10. 1 Iohn 2. 16.

Doctrine. Sinne blinds both soule and body.

Sin then blinds both body & soule. *To whom commeth woe, blindnesse of eyes, &c. to him that sits long at wine.* In thy sickenesse thy sight is so darkened that thou who saweſt thy neighbours wife, shalt now scarce know thy owne wife, *they shall be darkened who looke through the windowes*: when God chastiseth man for his sinne, then hee groweth pale and wan. Out of this we have some instructions.

Prov. 23. 29. Eccles. 12. 3. Psal. 39. 11.

Vse 1. Iob 31. 1. First, that seeing God hath given us the sight of our eyes, we should also make a covenant with them (as *Iob* did) *That wee behold not a woman in vaine.*

2. Next, that we may learne to looke up to heaven, and diligently ponder Gods workes with them: for when they are not well occupied in reading, beholding, & pondering good things, then the devill will take occasion to abuse them otherwaies.

3. Psal 94. 16. Reve. 1. 14. Thirdly, that we would remēber that he who planted the eye, sees most clearely himselfe, his eyes beeing like a flame of fire.

4. Mat. 5. 8. And finally, when we finde our eyes dimme, as we must confesse the abuse of them, so we must pray to God, that he would illuminate the eyes of our minde to see his mercy; for *Blessed are the pure in spirit, for they shall see God.*

Doctrine. Christians can never lack enemies.

[*Because of all mine enemies*:] First ye see, the Church and her true members never can want enemies, either within or without, above, beneath, or about her; yea, how many children the devill hath, let a Christian perswade himselfe, hee hath as many adversaries. And the Lord raiseth up enemies against his owne for great and necessary causes. As first, to try their patience. Secondly, to exercise their armour wherewith hee hath furnished them, to wit, the shield of faith, the sword of the word, the helmet of salvation, the brestplate of righteousnesse, which a Christian must put to proofe, both in defending himselfe, and offending his enemies. Thirdly, that being strictly pursued, they may draw neerer to God by unfained repentance and true prayer, as *David* did in all his conflicts, putting up new supplications to God for his defence and delivery. Fourthly, to correct their sinnes, as the *Israelites* in *Egypt* had *Pharaoh*, in the wilderneſse *Moab*, in *Palestina* the *Canaanites*, whom God reserved and kept to be prickes in their sides. *Iacob* had his owne *Laban*, and *Ioseph* had *Potifers* wife in *Ægypt*, and at home his brethren.

Reasons.
1.
2. Ephe. 6. 16.
3.
4. Exod. 1. 2. Iudg. 2. 3. Gen. 31. 5. and 37. 2 & 39. 17

Vse. Reve. 12 4. Neither let any Christian dreame of immunity and security in

in any place of all the world, or that he shall be free of that fiery dragon, who doth pursue the child which the woman hath borne; but let him prepare himselfe for some enemie, one or more, who shall pursue him: if thou bee under the standard of the devill, he will not pursue thee; but if thou beest his adversarie and fightest under the banner of Christ, then be assured he will bend his whole forces against thee. The Pyrats seeing an empty Barke, passe by it: but if she be loaded with pretious wares, then they will assault her. So if a man have no grace within him, Satan passeth by him, as not a convenient prey for him, but being loaded with graces, as the love of God, his feare, and such other spirituall vertues, let him be perswaded, that according as he knowes what stuffe is in him, so will he not faile to rob him of them, if in any case he may. What is the cause of the enmity, or why did *Caine* hate *Abel*? because hee was righteous, the other injust. There is a naturall feude betwixt the seede of the woman, and the seede of the Serpent, which God hath put betweene them, and albeit they have never done them injury, yet they hate them deadly, and their divelish inclination is dispосed cruelty against them: What injury hath the Lambe done to the Lyon? and yet it is set to kill it, and thinketh the blood thereof sweet. The sweet singing bird, what wrong doth it to the Eagle, and yet she seekes to devoure it? So none are in danger but Gods children, his birds, his lambs, and therefore they seeme most infortunate, for as much as all bloody murtherers are set against them.

Simil.

Gen. 4. 5. The naturall hatred betweene the seede of the woman and the Serpent. Gen 3. 15.

Art thou a Lambe? the Wolfe is going about to devoure thee; but herein is thy comfort, the Lord is thy Shepheard, and he will protect thee.

Vse 1.

But if thine enemies doe rise up against thee, first runne to God, search what sinne thou hast done, and repent it.

Vse 2. Counsels to a persecuted Christian.

Next, consider, whether thou hast deserved their wrath, bee not persecuted as an evill doer, but have that within thee, that thou mayest say, what have I done?

Thirdly, repay them not with evill: *If thou see thine enemie hungry, give him meate, if he thirst, give him drinke, for in so doing thou shalt heape coales of fire on his head. Commit vengeance to God; mine is vengeance*, saith the Lord, *and I will repay it.*

Vse 3. Rom. 12. 20. Rom. 12. 19.

Finally, comfort thy selfe in this, thine enemies are Gods also, he will curse them that curse thee.

Vse 4. Gen. 12. 3.

But in theſe enemies of Chriſt I marke the mallice of evill men, that when God is chaſtiſing a Chriſtian for his ſinne, then doe they afflict him as the *Chaldeans* did *Iob*, they contrary to the practice of Chriſt, breake a bruiſed reede.

Iob 1.17.

Next, Chriſtians are not deſtitute of their paſſions, but have their owne griefes, becauſe they have great enemies: they feare, but are not ſwallowed up with feare, for God comforts them. *Iacob* was afraid of *Eſau* his elder brother, who went about to kill him, but God ſent him to *Padan-aram*, and the Angell that wreſtled with him, ſaid unto him, *Becauſe thou haſt had power with God, thou ſhalt alſo prevaile with men.*

The wicked adde vinegar to our gall. Mat. 12 20. Gen. 18.2. and 32.28.

Verse VIII.

Away from me all ye workers of iniquity, for the Lord hath heard the voice of my weeping.

Davids triumph.

THe three laſt verſes containe *Davids* triumph againſt ſinne and ſinfull men, and now after his dangerous battell he gets a glorious victorie, and giveth out a plaine defiance, and denounceth warre to the devill and all his children, whereby it is clearely ſeene that the *ſpirituall battels of Chriſtians, howſoever they be ſharpe and ſower in the beginning, yet they have a joyfull and comfortable end*; *They ſow in teares, but reape in joy.* The prayers of the Elect have good and comfortable anſwers. *Iacob* wreſtled with the Angell all night, but was bleſſed of him in the morning.

Doctrine. A Chriſtians comfort is at the end of the conflict. Pſal. 126.5. Gen. 32.26.

Next, obſerve that this is an undoubted token that wee have gotten victory over our owne ſins, when we have a deteſtation of ſinne in others, and ſeparate our ſelves from the workers of iniquity: For *what ſociety hath light with darkeneſſe?* We muſt ſay every one of us, Away from me, I will have no ſociety with thee, thou haſt no ſociety with God: as all the members of the body that are bound by hid ſinnewes, are conjoyned by an unſpeakeable love amongſt themſelves, but they have no conjunction with any one that is cut away from them: ſo doe all the children of God, who are bound by the band and unity of one Spirit, love and cleave one to another; but for the wicked, their ſoule hath no delight in them.

Doctrine. An hatred of ſinne, a marke of our victorie againſt ſin. 2 Cor. 6.14.

A-

[*Away from me*:] This word, *Away*, is a word either to a devill, or to a dogge, *depart from me*: so that we should so shun the society of evill men, as wee would doe the devill himselfe, or wild beasts. And let Princes and great men learne of *David*, whom to choose to be their servants, and whom to banish out of their company. *Let their eyes be upon the faithfull of the land, that they may dwell with them, and let those that walke in a perfect way serve them: let no deceitfull person dwell within their house, nor he that telleth lies remaine in their sight.* But alas, it falleth out quite contrary: *Miriam* having the leprosie, was shut out of the Campe: such as are infected with the pestilence remove to another place; but senceleſſe and bruitish men seeing their houses infected with sinne, will so much the more entertaine, benefit, converse, and esteeme the doers thereof.

Away, a word to devils or dogges.

Doctr. A Christian should flie the society of wicked men as much as the company of the devill.

Vse Teacheth Kings whose companies to eschew. Psal. 101.6,7. Num. 12 14.

[*All ye workers of iniquitie*:] He doth not simply reject all sinners (for then he would have had none with whom he might converse, yea he would have chased away his owne selfe) but onely obstinate sinners, such in whom sinne raigned, such as made a sport of sinne. These the King cannot abide, but puts them away from his company. So we must make a difference of sinners; for as there was in the Law of *Moses* a curable Leprosie and a fretting, the one discerned from the other; Fretting Leprosie, if it had fallen upon a stone of the house, it should bee pulled out and cast away: so obstinate and impenitent sinners, and such as rejoyce in their sinne, should bee expelled from the society of all men, especially Princes and Nobles, and cut off as a noysome gangrene, and the member possessed with Saint *Anthonies* fire, lest they infect others.

What sort of sinners we should shunne.

Similie. Lev, 13. & 12.

[*All*:] This universall particle excludes all persons without exception; so that neither must wee beare with the sinnes and iniquities of Princes and great men, (whom otherwise wee are commanded to obey, *but in the Lord*, & in none of their wicked decrees, as the three Children would not obey *Nebuchadnezer*) neither of Prophets, Priests, or Church governours (as *Peter* and *Iohn* who refused the decrees of the Pharisies, the Arch-Priest, and the rest of that rabulous order) yea although they pretend visions, as the Roman Church and their followers, who (having no warrant out of the holy Scriptures) thinke their name to be a sufficient warrant for all their edicts, although they be altogether contrarie to the word of God, yea wee must forsake

Doctrine. We ought not to partake with the sins of the greatest persons whatsoever. Heb. 13 17. Dan. 3. 16. Acts. 4. 19, 20.

forsake our father, mother, brother, and neareſt friends, not being compartners of their iniquity by obeying them: For *whether it be better to obey God or man, judge yee*: *and hee that loveth father or mother better than him, is not worthie of him. Forget thine owne people* (saith the Spirit) *and thy fathers house, so shall the King have pleasure in thy beautie.* And so of neceſſity we muſt diſclaime all ſorts of ſinners and ſinnes, to the end wee may embrace Chriſt.

Act. 4 19.
Mat. 10.37.
Psal. 45.10.

Vſe. This directly convinces ſuch ſort of people, who will be content, yea glad to part with ſome ſort of vices, keeping in the meane time their predominant ſin, the idoll of their heart, yea to deteſt the company of innumerable wicked perſons, yet will not depart from ſome with whom they are combined by ſome particular league, yea though they were excommunicate, of whom it is injoyned us, *not to bid them God ſpeede.* But we muſt either quit all or keepe all, and bid good night to the whole garriſons of the devils armie, or betake our ſelves to bee ſouldiers with them.

2 Iohn 10.7.
Either quit all ſinnes or quit none.

Moreover, this univerſall particle, *All*, ſheweth us, that *there is a great multitude that worke iniquity*; for even as the way is broad which leadeth to perdition, ſo there are many who walk therein; therefore we muſt not follow the multitude in evill. Neither is that a ſufficient argument for warranting the conſcience which the Gentleman uſed to *Michaias*, *All the Prophets have ſaid to the King, Goe to Ramoth-gilead, let your words bee as theirs. But* hee anſwered, *What ever the Lord putteth in my mouth, that will I ſpeake.* And *Ioſua* reſolved well. *Although ye would all forſake the Lord*, yet *I and my fathers houſe will ſerve him.* So the multitude of tranſgreſſors, either in Churches or commonwealths, will not warrant the conſcience, as I have ſaid; but rather as I may ſay with Saint *Ierome*, *Multitudo peccantium eſt fortificatio erroris*; A multitude of ſinners, is a ſtrengthning of error.

Mat. 7.17.
Doct. The multitude of conſenters to evil, will not warrant our conſciences.
1 King. 22.13.
Ioſ. 24.15.

Doctrine. [*Ye workers*:] Sinners are workers indeede, and ſinne is a worke of the fleſh, but they are workemen to the devill, working in bricke and clay to *Pharaoh*. *He that committeth ſin* (ſaith Chriſt) *is a ſervant to ſinne*: as by the contrary, *He that is borne of God ſinnes not, becauſe the ſeede of God is in him.*

Sinners are the workemen of the devill.
Iohn 8 34.
1 Iohn 3 9.

Vſe. The work of ſin ſeemes pleaſant and gainefull, but in the end ye ſhal finde it both unpleaſant & painefull, when you get your wages

wages payed you from your master the Devill; ye shall know the truth of that saying of the Apostle, *The reward of sinne is death*. And in another place, *What fruit had ye then in those things whereof ye are now ashamed, for the end of those things is death*. The devill may give you the bait of present pleasures, but he lets you not see the mischievous hooke lying under the bait. Rom. 6. 23. Ibid 21.

Let us refuse therefore to worke any longer taske unto Satan, and betake us to a better Master and better service, and worke in the Lords vineyard. *Labour after that meate which perisheth not, whose fruit shall be eternall life*. *Vse 2.* Iohn 6 27.

[*Of iniquity*:] Some thinke these to be hypocrites, as in the 41. Psalme, verse 7. *All they that hate me, whisper together against me, even against me doe they imagine mine hurt*. But here it imports more, when he calles them *workers of iniquity*. A manifest practice of their wicked devices in their actions against *David*, for iniquity is that which is contrary to equity, and justice and equity is defined by *Cicero*, *Suum cuique tribuere*, to give to every man his due, whereas iniquity is to defraud any man of his due. What iniquity is.

Whereby, see that God abhorreth all injuries done to our neighbours, and esteemes then his service to be true, when it beginneth at our neighbours: For *how can we love God whom we see not* (saith the Apostle) *when we love not man made to the Image of God whom we see?* And our Saviour saith, *I will have mercy and not sacrifice*. So that he refuseth the principall part of his service, which consisteth in sacrifices, if not conjoyned with mercy to our neighbours: and in *Isaiah*, *hee that killeth a Bullocke or a Lambe, offers a gift as though he had killed a dogge or a sowe*; and only because of their injuries to their neighbours. *Doctr.* God abhorreth all injuries done to our neighbours. 1 Iohn 4.20. Mat. 9. 13. Isai. 66. 3.

Woe to this sinfull generation, who make no conscience, but doe all manner of injuries to whom they may, and do not spare either fatherlesse or widdow, or strangers, or the gray haires, or pupils, or Orphans, and yet vant of their religion. I wish rather they would professe Papistry or Paganisme, that their confession and profession might be answerable, and that they would either professe as they live, or live as they professe, for it is a shame that a good faith (though but pretended) should be backed with bad workes. *Vse.* *Note.* *Doctrine.* The nearer we draw to God, the further we must flie from all his enemies

[*For the Lord hath heard the voyce of my weeping*.] The argumēt wherby he repelleth the wicked, is taken frō his familiarity with

God: and sure it is, the nearer we draw to God, the further we will flee from all his enemies: what makes us such associates with the children of the devill, but that we are strangers to God? and when once we have drawne in friendship and service with him, then we hate the other parties.

Prayer joyneth us to God.

Next, know that the principall meane by which we may be frequent with God is Prayer, for if God give us the Spirit of Prayer, then he gives us an accesse to the throne of his grace. Many, yea the most part of the world know not what prayer meaneth: others pray perfunctoriously and hypocritically, and their prayer turneth into sinne. But happie are those whom Gods most holy Spirit teacheth to pray, and those onely can pray aright.

The benefit of true prayer.

Doctrine. The voyce of prayer more mentall then vocall.

[*The voyce*:] There is ascribed to prayer a voyce, which is not so much vocall as mentall, a piercing voyce indeed, which pierceth the heavens, and prevaileth mightily with God, and is so importunate, that it will not come from heavens gates till an answer be given, as *Ezechias*, *Moses*, *&c.*

His prayer was not dry.

[*Of my weeping*:] As *Davids* prayers were not dumbe, but had a voyce, so they are not dry, but full of teares: those sappy prayers be acceptable to God, which proceede not from a barren and dry heart, but from an heart well watered with the clouds of heaven, hearts planted at the Rivers of waters which we should all pray for.

Doctr. Our prayers in faith, wil surely be heard.

He hath this comfort, that God heard his prayers, not that he heard them with eares after the manner of men, but he heard his prayer, when he granted and yeilded to his petition. And this is a great provocation to make us pray in faith, for then wee may perswade our selves God will heare us. Thinke ye not that a mother will discerne the voyce, but much more the weeping of her owne child, and the Ewe discerne the bleating of her owne lambe amongst a thousand; and will not God regard the prayer of his owne child being in affliction? And this certaintie that we have to be heard, should hearten us all to pray; labour therefore for faith, for it is superfluous to pray except thou beleeve.

Similie.

Vse

Vse. Distrust is the cause wee receive nothing from God.

Infidelitie is the cause why we lacke many good things, and we doe God great injury in uttering forth words to him, when either we doubt of his power; that hee cannot, or of his love, that he will not bestow good things necessary to us.

VERSE IX.

The Lord hath heard my petition: the Lord will receive my prayer.

HE repeates the hearing of his prayers three times, for two causes. First, to let us see how frequently he used the exercise of prayer; for he divided the day in three courses, *Morning, noone, and at evening tide did I call upon thee*: and the night into three; for he began the night with prayer, *I rose at midnight, and called upon thee*, and he prevented the breake of day, and the morning watch. Secondly, that by his threefold repetition, he might perswade himselfe of the acceptation of his prayers, that they were heard of God, which is a great matter: for *God heareth not sinners*, but *If any bee a worshipper of God, and doth his will, him heareth he*: then if the Lord heare our suits and grant them, we may perswade our selves that wee are in his favour. When *Hester* obtained her suite at *Ahashueroth*, it was an argument she was acceptable to him: So is it with us in our petitions to God.

Why he repeateth three times that he was heard. Psal 55 17. Psal. 119. 62. Psal. 130. 6. 2 Iohn 9 31. *Vse.* Ester. 7.

VERSE. X.

All mine enemies shall be confounded, and sore vexed: they shall bee turned backe and put to shame suddenly.

THis is a Prophecie of the finall extirpation of his enemies, yet is it not to be thought, that *David* was of a vindicative spirit, or that he bare malice against *Shimei*, *Saul*, or *Doeg*, for the particular wrongs he received from them, but becuse they were enemies to Gods counsell in his promotion, hee triumpheth over them, whereby we may learne to abandon our affections in our particular quarrels, that we may affirme before God and the World, we can be content to pardon whatsoever injury is done to our selves, and labour to be as was *Moses*, the meekest man in the world, in our owne particular, but most sharpe in revenging wrongs done to God. It should teach Princes and Preachers to imitate this Prince and Prophet, to sharpen the

Doctrine. The Churches enemies will not prosper.

Doct. We ought in our owne quarrels to be mercifull, but sharp in the quarrels of God. Numb. 12. 3.

the edge of their sword and tongue against Gods enemies, and namely the deviliſh Ieſuites and factious Papiſts, and to forget their owne particulars againſt any ſo farre as they may.

But in this his propheſie, it is moſt remarkable, that the end of all the enemies of Gods Church; whatſoever they be, (whether Kings, Balaamites, Baalites, Iulians, Turkes, Papiſts, &c.) *is that they ſhall be confounded and overthrowne*, and bee ſhamefull ſpectacles of the judgement of God, as *Pharaoh, Saul, Achab, Iezebel, Herod, Iulian*: there is no man breathing that ſets himſelfe againſt the truth of God, that ſhall eſcape ſhame in this world, and eternall condemnation in the world to come, without repentance. But the examples of our Predeceſſors will not teach this future age to be wiſe, and therefore they ſhall inherit ſhame for a reward of their hoſtility againſt Gods Church, except they repent. But ſhame cannot befall Gods children, they ſhall never bee aſhamed; for albeit they commit oftentimes things ſhamefull, yet their repentance blots them away.

Let perſecutors learne by the examples of their Predeceſſors.

Note.

Doct.

Sudden judgements are the greateſt judgements.

[*Suddenly.*] This is an amplification of their judgement, that it commeth ſuddenly unlooked for, as befell *Belſhazer*; for when God giveth men time to repent it is happie for them, but when he taketh them in their ſinne, then they are moſt miſerable, as thoſe in the firſt world, *they were eating and drinking, marrying, and giving in marriage, when the floud came.* The Lord helpe us, and keepe us from ſuch ſuddenlies, which might take us in our ſinnes, and ſo direct us, that we may be prepared with the five wiſe Virgins, having oyle in our lamps, whenſoever our Bridegroome ſhall come to call vs:

Dan. 5. 30.
Mat. 24. 38.

Mat. 25. 10.

To whom, with the Father, and the holy Spirit, be all praiſe, honour, and glory, world without end Amen.

FINIS.

A GODLY AND FRVITFVLL EXPOSITION ON THE TWENTYFIFTH PSALME, the second of the *PENITENTIALS*.

DAVID being oppressed by his enemies, in this Psalme desires that God would deliver him as well from shame, the effect of sinne, as sinne the cause of all his evils; and that he would direct him to walke in his waies: as also confirmes himselfe by many arguments in the assurance of Gods goodnesse: and finally prayes for delivery to himselfe and to the Church. The substance of this Psalme.

This Ode of *Davids* is set downe in 22. Sections or Verses, after the number and order of the Hebrew Alphabet, at least very neere, as are the 34. 111. 112. 119. as also the *Lamentations* of *Ieremiah*, and the 31. of the *Proverbs*. Those who seeke a reason hereof, let them reade S. *Ierome*, *Epist.* 155. *and in Lament. Ieremiæ*, and *Euseb. de præpar. Evang.*

Hereby he alludeth (as it seemes) to the signification of every Letter of the Hebrew Alphabet, which hath a spirituall meaning; or rather these Psalmes are so framed for our memory, that keeping in mind the Letters, we may the more easily remember the matter. For we have neede of many helpes to confirme our memory in goodnesse. Man hath need of many helps.

The Verses (thus set downe) are called *Acrostichi*, as were *Sibyllaes* verses of ἰχθὺς which signifieth a Fish: Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ. *Sedulius* in like manner made an Hymne, *A Solis ortus cardine, Beatus auctor seculi, Castæ parentis viscera, &c.* As also *Nazianzen.* I would not wish men to be too curious in the searching of the causes hereof; but rather to be diligent in the confirmation of their memories by these 22. Alphabeticall Letters.

The diviſion of the Pſalme.

THis Pſalme containeth a Prayer to the eighth Verſe: a Confirmation to the eighteenth: and a Concluſion petitory to the end.

In the firſt ſeven Verſes hee craveth three things at God; Firſt, that he may not be aſhamed. Secondly, that hee may learne Gods waies, and be taught by him. Thirdly, that he may bee delivered from ſinne.

Then there is contained a deprecation againſt ſin and ſhame, and the meane by which he may eſcape them both, that is, by the word of God, which may direct him in ſuch a way wherein he may not fall under ſhame and ſinne.

Shame proceedeth of ſinne.

There are two things which we may lawfully crave of God to eſchew, ſinne and ſhame: ſinne as the mother and cauſe, ſhame as the daughter and effect. And as we deſire to eſchew them, ſo eſpecially we ſhould crave of God that only meane by which we may ſhunne them, even that we ſubmit our ſelves to be governed by his word, and frame all our actions thereto, by which we may perſwade our ſelves that we ſhall eſcape both.

The word of God freeth man both of ſin and ſhame.

All pray, to be kept from ſhame and ſinne, when as in the meane time moſt contemne the meane by which they ſhould be preſerved, even that bleſſed word of God.

VERSE I.

Vnto thee, O Lord, lift I up my ſoule.

To whom God is *Jehovah* he is alſo *Elohim*.

THe names which he gives God are *Iehovah* and *Elohim*: the firſt taken from his nature, the other from his power; and he applieth them to himſelfe, *My ſtrong Gods*, including the perſons of the Trinitie.

Pſal 73.23. Heb.11.6.

He leadeth us to God in our prayers, *Whom have I in heaven but thee? He that commeth to God muſt beleeve that God is, and that he is a rewarder of them that diligently ſeeke him.* God appeareth in ſundry names to others, but to *Moſes* in his eſſentiall name *Iehovah*. Claime firſt to his nature, and next to his power.

Exod.6.3.

Note.

Pſal.144.15.

Firſt, he muſt be thy God *Iehovah*, and then thy *ſtrong God*. Firſt he muſt love thee, and then he will defend thee. *Bleſſed is the*

the people whose God is the Lord. Those are foolish who seeke his protection, not first having assurance of his love. If he bee to thee *Iehovah*, then shall he also be to thee *Elohim*.

The arguments by which he would move God to heare him, are taken from three persons. First, from his owne person. Secondly, from the person of his adversaries. Thirdly, from the person of the godly. Three arguments to move God to heare him.

In his owne person, first his prayer is signified by his circumscription, *I lift up my soule to thee*: and his faith, *I trust in thee*. What is prayer, but *a lifting up of the heart to God*, for the heart must first be affected, and then it will frame all the members of the body, and draw them up with it. As the *Magnes* drawes the Iron after it, so wil the soule draw the cold and lumpish flesh where it is; where the soule is, there is the body also, and where the soule is; there is the man. 1. From his owne person, because he beleeves in him. *Simil.*

Whereby it appeareth that there is no prayer or spirituall service acceptable to God, but that which comes and is derived from the heart: *My sonne give me thy heart, this people* (saith the Lord by the Prophet) *draw nigh unto me with their lips, and honour me with their mouth, but their hearts are farre from me.* *Doct.* No spirituall service but that which proceeds from the heart. Prov. 23. 26. Isay 29. 13.

Ye are praying, but your heart is as the eye of the foole, every where. Sometimes ye are thinking of the earth, sometimes of your pleasure, sometimes sleeping, sometimes ye know not what ye are thinking. At the preaching of the word, ye heare the voyce of a man speaking, but say not Amen. And sometimes your voyce is repeating some idle and deafe sounds, your heart no whit being moved: but as a Parrat, uttering incertaine sounds; or a Bell, sounding it knowes not what: so are ye with your mouth praising God, your heart being absented from him. *Simil.*

Next, his faith is not carried about hither and thither, but only fixeth it selfe upon God. Faith onely fixed on God.

Thirdly, the lifting up of the heart presupposeth a former dejection of his soule: The soule of man is pressed downe with sinne, and with the cares of this world, which (as Lead doth the net) draweth it so downe, that it cannot mount above, till God send spirituall prayers (as corke to the net) to exalt it, which arise out of faith, as the flame doth out of the fire, and which must be free of secular cares and all things pressing downe: which sheweth unto us, that worldlings can no more pray, thē a Moule Lifting up of the heart presupposeth a former dejection. *Simil.* Heb. 12. 1. *Simil.*

is

Simil. is able to flie. But Christians are as Eagles which mount upward.

Simil. Seeing then the heart of man by nature is fixed to the earth, and of it selfe is no more able to rise there-from, then a stone which is fixed in the ground, till God raise it by his power, word, and workemen; it should be our principall petition to the Lord that it would please him to draw us, that we might runne after him; that he would exalt and lift up our hearts to heaven, that they may not lie still in the puddle of this earth.

Here the future tense used for the present. 1 Sam. 1. 15. In the Hebrew it is, *I will lift up*, by a common phrase using the *future* time for the *present*; but he sayes not, *I lift up my voice* or *my hands to thee*, which both hee did, for those are in vaine without the heart, *I poured forth my heart* (saith *Hannah*) *in the sight of the Lord*, as a body without the soule.

Verse. 11.

My God I trust in thee: let me not be confounded: let not mine enemies rejoyce over me.

2. Argument taken from the person of his adversaries opposing his faith to their fury. Mat. 10. 13. Psal. 20. 7. 2 King. 1 2. 1 Sam. 28 8. THe second argument that he useth is taken from the person of his adversaries, who albeit they were furiously bent against him, yet he onely runneth to God, without whose permission they were not able to cause one haire of his head fall to the ground. Some seeke for the helpe of men, some trust in Horses & Chariots, some go to Belzebub & devils by witches, but let a true christian (with *David* here) have his refuge to God.

[*I trust in thee*:] Here is faith the root and ground of prayer: When Christ bestowed any benefit upon his patients, hee asked them, *Doe ye beleeve?* and then answered, *Bee it to thee according to thy faith.*

Doct. Faith is the ground of prayer. Mat. 9 23. Mat. 8. 13. There is a naturall dependance that all creatures have on their superiors and masters, thereupon thus urging their minde: As my trust is in you, helpe me. And should not wee use this same to our Lord, and say, *My trust is in thee O Lord, therefore helpe me.* He stands upon the points of his honour, will he then cast off his dependants? No truely, there is no stronger argument to move God to defend thee, then if thou alledge thy faith in him; there *is nothing impossible to him that beleeveth.* Let us therefore crave the augmentation of our faith, and say, *Lord increase our faith*; and then we need not to doubt but God will give us all things.

Faith in God a strong argument whereby God is moved to defend us. Mark, 9 23. 14.

His

His prayer is grounded upon faith: *Paul* saith, *I beleeved, therefore have I spoken*: therefore such prayers as proceede of an incertaine faith, are abomination in the sight of the Lord, and a scorning of his Majesty. Doe ye thinke, that if we conceive words in our owne language (if we want a feeling of them) that they will be acceptable to God? they will not, much lesse will they please him, if in an uncouth language wee repeate vaine words, we know not what. 1 Cor. 4. 13. Prayer grounded on faith. Words without faith and feeling unprofitable.

[*Let me not be confounded*:] Shame is the daughter of sinne, and a deserver of punishment for sinne, *What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death.* But *He that beleeveth shall not be ashamed*, for if hee fall in sinne, it will by Gods blessing turne to the best to him, and his repentance will blot out the memory of his sinne. *Rahabs* faith hath blotted away the remembrance of her whoredome; *Davids* repentance and *Manasses*, have blotted our their sinnes; *Lots* righteousnesse is remembred; God honored them with such vertues as tooke away the filthinesse of their sin. If a gold ring should fall into the mire, the price of the gold remaines, and the dirt may soone be wiped away. Albeit *Iacobs* thigh made him to halt, yet the strength of his armes who wrastled with the Angel, his revelations that he got, and his holinesse, made not that to bee thought a deformity in him, what the worse is a Captaine for a scarre in his face, whose valorous armes have beene so well tried? *Doct.* Shame the daughter of sinne. Rom 6. 21. 1 Pet. 2 6. *Doct.* Repentance blotteth out the memory of sinne. Heb. 11. 31. 2 Pet. 2 7. *Simil.* Gen. 32. 3. *Simil.*

Next, his afflictions and persecutions cannot bee shamefull, but honorable, for the Apostles themselves thought it great honour to bee beaten, yea to bee scourged for Christs sake. They now are crowned with martyrdome, who to the worlds opinion have suffered as evill doers. *Doctr.* The afflictions of Gods children are honorable. Act. 5. 41.

[*Let not mine enemies rejoyce over me*:] The wicked do imitate the nature of the devill, for he is never glad but at the destruction of sinners, as the Angels rejoyce at their conversion: whereby ye may trie the truth of your Christianity, if yee lament with those that lament, and have compassion on them, saying with the Apostle *Paul*, *Who is afflicted, and I doe not burne?* ye are Christians indeede. The devils rejoyce at evill. Luke 15. 10. The triall of a Christian by compassion. 2 Cor. 11. 29.

Gods children have many enemies, hee is not one of Gods lambes if he have not a Lyon or a dogge to pursue him: some are secret, some are open: but who are they? none but the Devill *Doctrine.* Gods children have many enemies.

vill and his children; the Dragon pursues the seede of the woman.

Simil. Observe also their malicious nature, they rejoyce at the evill of Gods children, and doe leape for gladnesse. The flies live on the sores of beasts; so doe the wicked rejoyce at the troubles of the Saints: But what saith the Church, *Rejoyce not over mee, my enemy, I have fallen, I will rise againe.* Micha 7. 8.

Doctrine. The wicked alwaies rejoyce in evill. Thirdly, the joy of the wicked is ever in evill, they sleepe not till they sin, they eate not but in sin, they sleepe in whoredome, they goe to murther, oppression, stealing, and such other abominations; yea they rejoyce when either others doe sinne, or are punished for sinne.

Verse III.

So all that hope in thee shall not be ashamed, but let them be confounded that transgresse without a cause.

Doctrine. The benefits of Christians are common. *So all that hope in thee:*] He so drawes his delivery that the benefit thereof may redound to the rest of the members of Christ, for their evils and their goods are common; neither should wee seeke any thing to our selves, but so farre as it may redound to the good of the Church, and her comfort.

Simil. For as a ring on the finger adornes the whole body; and as the hurt of the finger annoyeth it all: so doth the good of one member rejoyce all, and the hurt of one offend all.

Doctrine. Shame sent to the wicked as to the right owner. [*But let them be confounded that transgresse without a cause.*] Now shame is sent to the right owner, the wicked, who are described by two markes; first they are *perfidious*, and forsworne, no bond can bind them, they are a false generation, trust them not, when they are with *Iudas* kissing thee, then are they betraying thee: *Ioab* said to *Amasa* in peaceable manner, *art thou in health my Brother?* but in the meane time had a sword wherewith to kill him. The next marke is, *without cause*; they are not able to qualifie any injurie that ever they have done: *What have the righteous done?* saith *David*. They live upon suspitions, apprehensions, and judge others after their owne false nature.

1. They transgresse. Luke 22. 47. 2 Sam. 20. 9.

2. Without cause. Psalme 11. 3.

Doct. Innocencie a great comfort in time of trouble. Note a great comfort to establish thy conscience in thy sufferings, thine innocencie, which maketh thy afflictions light, and thy burthens easie.

Verse

VERSE IIII.

Shew me thy wayes O Lord, and teach me thy pathes.

Shew me:] This letteth us see how that naturally wee are ignorant of the waies of God, and therefore *David* would bee taught of God. He craved in the first three verses to be freed of shame, and now he craves the meanes by which hee may be delivered, even Gods word, which is the only preservative from shame. And therefore it often commeth to passe, that when men are brought to be open spectacles of shame, they doe confesse it was not the present accident wherein they are taken, but the contempt of Gods word.

Doctrine. We are naturally ignorant.

And this should teach us to love the word and follow it, to the end we may be kept from shame: which maketh greatly against the Atheists and Papists of our Land, who contemne the blessed word of God, they are as Owles shunning the light of the day, as he that doth evill hateth the light.

Doctrine. The contempt of Gods word the cause of shame.

In this verse are contained, 1. the person whom he implores, *Iehovah*, whom he describeth, *leading him, teaching him, receiving him in favour, and nourishing him*, in the 4. 5. 6. and 7. ver. 2. What he seekes, *Gods waies*. 3. By what meanes, *Teach me, and leade me*. 4. The reason, *Because thou art my God, and I trust in thee*.

Vse. Against contemners of the word of God.

Simil. Iohn 3 20.

The parts.

David, a King and a Prophet craves to be directed by God, to the effect and end he may direct the course of his life well, and of all his subjects, which was *Salomons* choyce: *Lord give me wisedome to goe in and out wisely before thy people*.

1. 2. 3. 4.

So should Pastors doe. Who would be a good Master, let him be a good apprentice, and this same should all private Christians desire, that God would teach them that way which will please him best, even his owne waies.

1 King. 3. 9.

[*Thy waies*:] This presupposeth that there is another way, which is the way of sinne, as there are two places and ends, *heaven* and *hell*; so are there two persons, *Sheepe* and *Goates*, two wayes, the *broad* and *narrow*, two words, *come* and *depart*. I, with *Iosua*, set before you life or death, the right or wrong way, chuse or refuse. All men are going, but there is onely one *Gods way*, *the Kings hie streete*, many by-waies. Al thinke they are going to Heaven, Iewes, Turkes, Papists, Atheists; but try if thou be going

Doctrine. All should desire to be taught by God in his waies.

Two contrary waies. Iosh. 24. 15.

ing thereto by that way which God hath set downe to thee, try which is the ancient way, the true and living way. Brigands and false guides may deceive you, and leade you the wrong way, as the Prophet did the *Aramites* to *Samaria*, but the way of God is set downe by Christ. *I am the way, the truth, and the life, no man comes to the Father, but by me*, even through the vale of his flesh: thus hee steps through Christ. *David* prayes unto the Lord, that hee would direct him in the path of his commandements, for therein was his delight: and *Isaias* saith, *God will teach us his waies, and we will walke in his pathes.*

1 King. 6. 19.
Iohn 14. 6.
Psal. 119 35.
Isay 2. 3.

Faith & Love, two feet whervpon wee must walke.
Gal. 5. 6.

There be two feet whereupon we must walke, even Faith and Love, which two will carry us to heaven, without Faith thou art lame of thy right foot, without love thou art lame of thy left foot: let Faith work through Love. Beleeve in Iesus Christ and live a godly life, and assure thy selfe thou art in the way to heaven. If thou seemest to beleeve, and yet live evill, thy one foot (in appearance) is in the way to heaven, thy other to hell: so if thou pretendest a good life and yet rejectest the word, thy left foote seemeth to be towards heaven, and thy right to hell.

Note.

1 Thes. 4. 9.

Concerning Love, ye neede not that I write unto you; for yee are taught of God to love one another.

Moreover, this (*way*) in the Scripture is surely set downe, and the *word* is *so* called many times in the hundred and ninteenth Psalme. Such great commendation hath Christ given to the word, that he desires us diligently to search it. *Patres ex Scripturis didicerunt, nos ex iis discamus viam*: the Fathers learned of the Scriptures, let us learne of them the way.

Iohn 5. 39.

A desire to bee taught presupposeth an ignorance.
Simil.
Acts 8. 31.

[*Teach me thy paths*:] This presupposeth that men are ignorant by nature; for even as strangers being in a Wildernesse, where there is no straight way, were unable to discerne what way to take, but in liklihood would be a prey to Beasts and Brigands: So are men by nature ignorant of God. The *Eunuch* said to *Philip, How can I understand without an Interpreter?* Nature may teach thee waies to maintaine this life; but the way to heaven cannot it teach. It commeth by divine inspiration.

Mat. 16. 17.

Blessed art thou Simon sonne of Ionah, flesh and blood hath not revealed it unto thee, but my Father which is in Heaven.

The Philosophers and Astrologians who were quick in judging things naturall, were but blinde in grace. *I thanke thee (Father) thou hast hid these things from the wise, and hast revealed them*

Mat. 11. 25.
Mat. 2. 9.

to

to babes. The Scripture is as the Star that leadeth us to *Bethlem*.

This is a great humility in *David*, that being a King and a Prophet, yet he would learne this lesson to serve God: let Preachers ever be learning. *Socrates* said at his death, *Hoc unum scio, me nihil scire*, I know this one thing, that I know nothing: *a conceit of knowledge is a marke of ignorance*. *Note.*

He repeates this word *teach me*, often; whereby he acknowledges, that the chiefe lesson he wisheth to learne to make him wise, is to know how to serve God by his word: and of this wisedome in the 119. Psalme he affirmeth, that *it will make him wiser then his enemies*, then his *masters*, then his *ancients*. Verse 98, 99, 100.

By the word *teach*, he would teach us that the ordinary meanes of Salvation & knowledge is the word preached, How can they beleeve without preaching? not by reading, mubling Masses, &c. but by lively preaching. Christ preached so in the Temple, when he tooke the Book from the Reader. *Brethren have ye any word of exhortation for the people? Preach in season and out of season*. The repetition of the words, *shew me, teach me, leade me, teach me*; declares how desirous he was to heare the word, & how he esteemed therof, even of that which was unto him *more sweet then hony*, yea *better then his appointed foode*, so that hee desired that *he might be* but *a doore-keeper in the house of the Lord*. This his affection to the word he declareth by repeating it in the 119. Psal. 175 times. The great ignorance which is among us springeth from a want of a desire to heare. The two Disciples said, *Did not our hearts burne within us, all the time he spake unto us?*

Doctrine. Preaching of the word of God is the ordinarie meanes of Salvation. Luke 4. 16. Acts 13. 15. Psal. 119. 103. Psal. 88. 10.

Ignorance springeth from want of desire to be taught. Luke 24. 31.

VERSE V.

Leade me forth in thy truth, and teach me: for thou art the God of my salvation, in thee doe I trust all the day.

HE craves not onely to be taught the truth and the way, but to be led and directed in the way, and that God may not onely point it out to him, but convey him thereunto, and keepe him from going out of the same; for albeit wee be entred into the way of grace, if God doe not perfect that worke, we are in danger to fall every moment; therefore hee worketh in us to will and to doe: and hee who beginneth will crowne also the worke: He is the staffe to which we must leane, and of which

Doctrine. It is not sufficient to bee taught the way vnlesse we be led into it. Phil. 1. 12.

wee muſt take hold: knowledge is not ſufficient without practiſe. God muſt make us to walke in the way we know. Our knowledge will be as an inditement againſt us, if we walk not in the way we know; *for hee that knowes the will of his maſter and doth not the ſame, ſhall have double ſtripes.* Luke 12.47.

[*For thou art the God of my ſalvation*:] The argument by which hee would move God to teach him his waies, is taken from the perſon of God, whom he calleth *the God of his ſalvation*, and his owne perſon who *did truſt in him*, the adjunct of his faith, being conſtancy and perſeverance, *all the day*.

The argument is taken from the Office of a Saviour, to guide them whom he hath delivered and ſaved: but thou haſt ſaved me, therefore guide me.

Doct. All in condemnation without Chriſt. Rom 11.32.

Firſt, in that he calleth him *the God of his ſalvation*, he would let us ſee that we are all in condemnation without Chriſt, all are incloſed under ſin, that God might be mercifull unto them.

Doctrine. No man or Angel can ſave us but God. Pſal. 3 8. Pſal 71.19. Pſal. 136 11, 13, &c.

And where he calleth him *the God of his ſalvation*, he importeth, that it was not in the power of Man or Angell to ſave him, but in Gods, who behoved to take it upon himſelfe, to delver him from temporall and ſpirituall dangers. *Salvation onely belongeth to the Lord*; *What God is like our God*, who delivereth us from our enemies, as he brought the *Iſraelites* out of *Egypt*, led them through the red Sea, fought all their battels, rebuked Kings for their ſakes. What ever delivery comes to us, comes by God, whatever inſtrument hee uſeth in the ſame; he ſaves us, and not we our ſelves, neither chariots nor horſes. The conſideration of this ſhould move us to bee thankefull to him. *Moſes*, *Ioſua*, *Sampſon*, &c. were typicall Saviours, but the Meſſias was the great Saviour, who ſaved his people.

Note.

Next, if God be the onely and ſole Saviour of our bodies, in ſaving them from diſeaſes; and of our lives, in ſaving them from our enemies, ſhould any ſeeke ſalvation to his ſoule but from him? for if a temporary delivery cannot come but by him, what deviliſh doctrine is it to teach, that ſalvation can come by any other? Seeing then ſalvation onely belongs to the Lord, let us runne to him and ſeeke it at his hands, who is onely able to performe, and bring it to us. Seeke it not at Saints, but at the King of Saints.

[*In thee doe I truſt*:] There is deſcribed the powerfull inſtrument, apprehending Gods mercies, even faith adorned with his chiefe

chiefe quality, constancy: for (*all the day*) signifieth as much as continually: for there is no vertue in man which can bee responsable to God, if it be not joyned with constancy. Ye must waite patiently, beleeve confidently, seeke, knocke, aske, hold up your hands without fainting, strengthen your weake hands and feeble knees. *Iacob* wrestled all night, untill the breaking of the day, and shrinked not, and thereupon obtained a blessing; so must we abide to the end of our lives.

Constancy crowneth all our vertues.

Gen. 32.24.

The day hath a morning, a noone, and an evening-tide; so hath our age, a youth, a middle age, and a declining time; blessed is he that preseveres to the end, and till his later breath constantly depends on God, and leaves him not: for certainely that man shall have the crowne of eternall glory.

Many begin in the morning of their youth to seeke God who forsake him in the evening of their age.

VERSE VI.

Remember O Lord thy tender mercies, and thy loving kindnesse: for they have beene for ever.

IN the preceding words, *David* first prayed that God would deliver him from shame and contempt: next, that he would teach him his waies: and now he desires that God would have mercy upon him, and pardon his sins. Marke by this his order in prayer, how first he desires that God would teach him his law, and then that he would put away his sin; for we can never get assurance of the remission of our sins, till God put his law in our heart. *After these dayes*, saith the Lord by *Ieremy*, *I will put my law in their inward parts, and write it in their hearts, and wil be their God, and they shalbe my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know ye the Lord; for they shall all know me, from the least to the greatest of them, saith the Lord. For I will forgive them their iniquity, and remember their sins no more.* Which the Apostle to the *Hebrewes* reciteth almost in the same words. For God first by his word and Spirit works in the minde of a sinner a light and sight of his sins, & in his heart a sorrow for them, & then he putteth them away and forgives them. Therefore let us try what sight and sense of sin the word of God hath wrought in us, that we may have a certificate in our consciences of the remission thereof. *Hee sendeth his word and healeth them.* He sent *Nathan* to *David*, and then pardoned him.

Doct.

No assurance of the remission of sinne, till God put his law in our hearts.

Ier. 31.33.

Heb. 8.10.

Doctrine.

Knowledge of sin comes before remission of sinne.

Psal. 107.20.

In

In theſe two verſes he thrice repeateth the word (*remember*,) not that there is any remembrance or forgetfulneſſe in God as in man, for time makes man to forget, but God changeth no time; abſence makes us forget, but all things are preſent to him; memory hath a ſeat in mans braine, which being perturbed it failes, God is all memory. But he is ſaid to remember or forget, when by viſible tokens of doing he ſheweth his favour or diſpleaſure to man. As he remembred *Noah* when the flood diminiſhed; *Abraham* when he ſaved *Lot*, and brought him out from *Sodome*; *Rachel*, when he made her conceive; and *Anna*, when he granted her her petition.

How God is ſaid to remember. Gen. 8. 1 and 19. 29. Gen 30. 22. 1 Sam. 1. 19.

[*Thy tender mercies and loving kindneſſe*:] Firſt hee craves at God that he would remember his mercies, which is the firſt thing we ſhould ſeeke at God; for if *we get it* (as ſaid *Iacob*) *wee get all things*. And hereby it is clearely ſeene, that he diſclaimes all merits; for albeit he fought the Lords battells, governed his people by the word and ſword, in executing juſtice, prayed and prayſed God continually, faſted and beſtowed almes on the Saints; yet he confeſſeth they cannot extend to God: which refuteth and condemneth the fooliſh Papiſts, who pretend merits, but commit murthers and adulteries, and yet with open mouth they cry, merits, merits.

Gen. 33. 11. Mercy againſt merit.

Pſal. 16. 2. *Vſe.* Of confutation of the Papiſts merits.

He amplifieth Gods mercies by three names, *mercies*, *benignities*, *goodneſſe*; benignity twice repeated; ſee how highly hee doth eſteeme of Gods goodneſſe, when hee cannot finde termes ſufficiently to expreſſe the ſame.

But theſe three lively preſent unto us the Trinity: the *Father* the fountaine of *goodneſſe*, yea goodneſſe it ſelfe; the *Sonne*, mercy, ſupplying our miſery; the *holy Spirit*, benignity and bountifulneſſe, graciouſly working and beſtowing thoſe things which the Father and Sonne give. The goodneſſe of God is the fountaine begetting mercy, and mercy bringeth forth benignity. Let us learne by this, that whatſoever commeth to us, muſt either come out of the fountaine of Gods mercy, or elſe it is a curſe; not a benignity, but a malignity. Many ſay, who will ſhew us any good thing? but *David* ſayes, *Lord lift up the light of thy countenance on us*.

A lively repreſentation of the Trinity.

Pſal. 4. 6. We ſhould imitate the thee properties of the Trinity.

Theſe three properties of the Trinity all Chriſtians ſhould imitate; the goodneſſe of the Father, the mercy of the Sonne, and the bountifulneſſe of the Spirit; that in ſo doing they may have

haue communion with the Father, Sonne, and Spirit. I know thee to bee a good man, becauſe thou art not cruell but merciſull; I know thee to be merciſull, in that thy hand is bountifull, thou gives and diſtributes to the poore, thy righteouſneſſe endureth for ever. Pſal.112.9.

The word רחמים *Rachamim* ſignifieth bowels, which are the ſeates and places of fatherly and motherly love, and therefore children are called *parentum viſcera*, the bowels of the parents; which phraſe the Apoſtle writing to *Philemon* both in the 12 & 20 verſe, expoundeth ſpiritually: *Thou therefore receive him that is mine owne bowels*: and *comfort my bowels in the Lord*. Can a mother forget her child, &c. yet the Lord cannot forget *Iſrael*. And as the Father pitties his children, ſo the Lord hath pittie on thoſe that feare him. So we ſee hereby how deare and neere we are to Gods very heart, that we have a place in his innermoſt affections. Eſa. 49.15. Pſal. 103.13.

But when he ſpeakes of mercies and benignities, he ſpeakes in the plurall number, becauſe as our ſins and miſeries are infinite, ſo we have neede of infinite comforts and pardons, hee is *called the Father of mercies*. Infinite miſeries have neede of infinite mercies.

[*For they have beene for ever*:] A faire commendation of Gods mercies, from the eternity thereof. His mercies had no beginning, as himſelfe had none, and ſhall have no end, *From everlaſting to everlaſting thou art our God*. As the Ocean & maine Sea, can never be exhauſted, but would furniſh water to all the world, if every one ſhould bring veſſels to draw water therefrom: So if we have faith and prayer to ſeeke grace from God, hee is all-ſufficient in himſelfe to furniſh us all: which makes *David* to cry in one Pſalme 26 times. *thy mercy indureth for ever*. Therefore we may build our faith on it as on a ſtrong Rocke, that the gates of hell cannot prevaile againſt us, for every thing earthly on which we repoſe is ſubject to mutation and change: But herein is our comfort, that he is an immutable God on whom we depend, and in whom we truſt: then as long as God ſtands, our ſalvation cannot faile. Woe to them vvho put their truſt in any other, followving lying vanities, and forſaking their ovvne mercies. *I have ſeene an end of all perfection*, (ſayes *David*) *but thy word is very large*. 2 Cor. 1.3. Gods mercies are eternall. Pſal.90.2. *Simil.* Pſal.126. Mat.16.18. All things chang, God only immutable. Ionah.2.8. Pſal.119.96.

VERSE VII.

Remember not the ſins of my youth, nor my rebellions: but according to thy kindnes remember thou me, even for thy goodneſſe ſake, O Lord.

Doctrine. When God remembers mercies, he forgets ſinne. Hoſea 8.13.

HE conjoynes theſe two, remembrance of mercies, and forgetfulneſſe of ſinnes, the one preſuppoſing the other; when God remembers mercy, he forgets ſinne; when he remembers ſinne, he forgets mercy: when God will plague the whoore of Babel, it is ſaid, *He will remember her ſinnes*, and in *Hoſea*, *Now will he remember their iniquity, and viſit their ſinnes, they ſhall returne to Ægypt.*

Doctrine. If ſin had not beene, Gods mercies had not beene knowne. Rom. 8.28.

He craved mercy before at God, now he lets us ſee the object of Gods mercy, even ſin; and here appeares the great wiſedome of God, who can turne all things to the beſt to thoſe that love him; ſo that he doth make their ſinne which they did commit, to manifeſt his glory, and worke towards their owne ſalvation. All the *properties* of God (his *juſtice* and *mercy* excepted) might have beene knowne to the world by the creation; his *wiſedome* in framing the world ſo artificially, his *power* in maintaining it, his *goodneſſe* in making man ſo excellent a creature; but if *ſinne* had not beene, neither Gods *mercy* would have beene manifeſted in pardoning it, neither his *juſtice* in puniſhing it: *For where ſinne abounded, there mercy ſuperabounds.* Rom. 5.20.

[*Remember not the ſinnes of my youth*:] He makes mention of his ſinnes, for when he ſpeakes to God who is moſt juſt and righteous, it was meete that he ſhould remember his owne unrighteouſneſſe; as the brethren of *Ioſeph* when they ſought favour of him, they remembred the wrong they did to him: Gen. 50.17. as the forlorne ſonne alſo did to his father. Sinne then being the principall wall which divides us from God, ſo that hee doth not heare our prayers. *David* here in great wiſedome ſeeketh to take away this impediment. Therefore if wee would have our prayers acceptable to God, let us begin at an humble begging of pardon and remiſſion (at which all our prayers ſhould beginne) that having aſſurance of Gods favour, we may boldly aske other things. But if we begin not our prayers at craving pardon; wee become like fooliſh Phyſitians, who neglect the cauſes of the diſeaſe, and onely ſtudy to mitigate the preſent dolour, and apply outward fomentations for the curing thereof. Luke 15.21.

Doct. We muſt confeſſe our ſinne, if we would be heard.

Simil.

But

But how is it that *David* specially nominates the transgressions of his youth? did he not commit other sinnes? and are the sinnes of his age of no moment? *Objection.*

I answer, he doth not extenuate his present sinne, by remembring the sinnes of his youth, but rather aggravates the same, while he repeates from his child-hood, how many waies hee had kindled Gods wrath against him. Confessing that hee had heaped sinne upon sinne, and so by processe of time was loaden and overcharged therewith. *Answer.*

Next, if God should deale with him by extreame rigour, he should not onely call to mind the faults which hee did yersterday, but whatsoever sinnes he did from his youth. The word פשע includes all the faults either of commission or omission which he did. Therefore so oft as the Lord terrifies us with his judgements, let us not onely remember our last offence, but let our former transgressions make us be ashamed, and bring new sobs and sighes into our hearts. Let old men call to minde their former offences which they did commit in their youth. Saint *Augustine* in his confessions reckoneth up all the follies which he committed in his childhood, infancy, youth, and age, calling them to minde even from the beginning: for we are conceived in sinne, and a child of one day is not cleane before God. As we grow in yeares we grow in sinne: as a Lyons whelpe is brought forth with a savage nature, and as it growes in age, so the cruelty thereof increaseth, so does man. *Solomon* in the *Proverbes* saith, *It is hard to know the way of a young man with a maid.* So young men have neede of sure custody, that their parents, masters, and Preachers, should take heede diligently to them. *Note.* Psal 51.5. Pro.30.19.

Saint *Ambrose* in a Sermon at the Funerall of the Emperour *Valentinian* the younger, bringeth in that place of the *Lamentations*, *Blessed is the man who beares his yoake in his youth.* God is mercifull to that youth whom he corrects. Lam.3.27.

David he deplores the sinnes of his youth, which were secret from the world, and perchance to himselfe, yet hee craves pardon for them. Now the smallest sinnes trouble him, which before were but sports to him; and so it will befall to us: those offences now which we accompt no offences, after wee will account them great sinnes; now they are honey in the mouth, but after in the belly they will be bitter as gall. Vnto those which are converted, the least sins appeare to be very great. Prov. 5.3.

There is no time of mans age which is free from sin, but the youth No time of mans life free of sinne. Ierem. 2. Exod.22.29.

Simil. *Note.* youth is not onely firſt, but moſt ſubject thereunto; for a youth is like an untamed Calfe, like a wilde Aſſe which will bee taken in her moneth. The firſt borne ſhould be ſacrificed to God, the firſt fruits ſhould be offered to him, yea the firſt thing of beaſts if they had not beene redeemed, their neckes behooved to have been broken. Thinke ye not that God hath more reſpect of the firſt fruits of our life, then he hath of the firſt fruits, or firſtlings of Bullocks? Thou ſhouldeſt conſecrate thy beginnings to God with *Ioſias*, who in the morning of his life, even early, began to ſeeke the Lord. Wee ſhould in our life keepe ſuch dyets as did *David* in his prayers; *Morning, noone-tide, and at even hee ſought the Lord. Remember thy Creator in the dayes of thy youth, before the yeeres come wherein ye ſhall ſay, I have no pleaſure. Bee aſſured O young man thou ſhalt come to judgement:* yea *thy old bones ſhall inherit the ſinnes of thy youth.*

Exod. 23. 10.

2 King 22 1.

Pſal. 55. 17.

Eccleſ. 12. 1.

Eccleſ. 11. 9. Iob 20. 11.

To what ſins youth is moſt inclined.

The ſinnes of youth or whereto they that are young are moſt inclined, are firſt, pride, and a contempt of their elders: the vile doe contemne the honorable, & youth deſpiſe age. Such was the pride of *Abſolom*, whoſe puniſhment ſhould terrifie all youths.

2 Sam 18. 9.

Luke 15 14.

Next, luſt is naturall to them, as the prodigall child ſpent his time in riot and luxury.

Thirdly hypocriſie; they can very well diſſemble their doings: and when, with the Whore in the *Proverbs*, they are intending ſinne, then they pretend they were offering their peace offerings: and with *Abſolom*, pretending their vowes in *Hebron*, but intending to ſtirre up rebellion.

2 Sam. 15. 7.

Simil. And finally, all youths are ſubject to inconſtancy, they are compared to dreggy wine not ſetled, ſo that experience hath taught us to ſay for the moſt part, that *It is loſt which is done to them.*

If thou haſt eſcaped from judgement in thy youth, and haſt paſſed the dangers thereof, thou oughteſt greatly to praiſe God.

Simil. I read of a man, who being drunke in the night, paſſed a very narrow bridge, who conſidering thereof in the morning, died incontinently: ſo we ſhould admire when we remember what dangers we have eſcaped.

If ſinnes of his youth and ignorance bee grievous, how much more thoſe of knowledge.

Then if the ſinnes of youth now trouble him in his age, what doe ye thinke of the ſins which ye doe againſt knowledge and conſcience in your old age? Should ye not confeſſe them and be aſhamed of them? If a child bluſh it is thought good, *vere-*

cundia;

ommdia; but if an old man bluſh it is thought evill, becauſe he is bound to do nothing whereof he ſhould be aſhamed. But many are like to the falſe Elders that luſted after *Suſanna*, and to them appertaineth ſhame and confuſion, for their example incourageth young men to doe wickedly. Yea very few there are, who have ſo eſcaped the perils of youth, that they have not beene foyled by one notable ſinne or other.

Now *David* of thoſe his owne ſins doth make a ſpeciall confeſſion, and doth not infold himſelfe under the mantle of generality: Albeit we are taught naturally to diſſemble our ſins, to excuſe them, to extenuate them, or elſe to involve them under a common neceſſity of ſinning: yet will not this pleaſe God, unleſſe we freely ſay with *David*, *I have ſinned*: for as a Patient muſt needs diſcover his ſore and wound to the Phyſitian; ſo muſt a ſinner uncover his ſin to God, which is an evident token of a penitent. A ſimple confeſſion needfull. *Simil.*

Moreover, hee deſires not onely that God would forgive his ſins, but more, that he would forget them: wherein God diffe-reth from men; men may forgive, but they will remember, for malice and anger takes ſuch impreſſion in our hearts, that it is hard to raſe out the memory of our received injuries, although we pardon them with our heart: But God as he remits, ſo hee forgets: he ſees no iniquity in *Iacob*; and becauſe the children of God are imperfect, and in this can never bee like to God, ſo long as they carry about with them this ſinning ſinne, as may be ſeene in *David*, who in his Teſtament remembred the injury done to him by *Shimei*, to be puniſhed by *Solomon*, although in his time he ſeemed not to take notice thereof: yet let this bee ſome comfort to us, that if the wicked motions of injuries done to us come in our mindes, we reſiſting and controuling them, it ſhall be ſufficient before God. *Doct* When God forgives ſinne he forgets it. Num. 23. 21. 1 King. 2. 8.

[*Nor my rebellions.*] Sinnes and rebellions are joyned together, the mother and her daughter, ſin if it grow and increaſe, it turneth into rebellion and diſobedience; which is like to the ſin of witchcraft and Idolatry: and as a Serpent by eating a Serpent becommeth a Dragon, ὅταν ὄφις ὄφιν ἐσθίῃ δράκων γίνεται, ſo ſinne feeding upon ſin, becommeth at laſt rebellion. There are degrees of ſin, *Nemo repente factus eſt turpiſſimus*, no man at the very firſt commeth unto the height of ſin. *David* prayeth to God to forgive him his ſecret ſinnes, and he deſires that God would keepe Sin and rebellion are conjoyned. 1 Sam. 15. 23. *Simil.*

him from preſumptuous ſinnes: ſlay ſin in the cradle, leaſt comming to maturity it turne into rebellion.

The word alſo imports *ignorances*, which agreeth very well with *youth*, to declare that the ſinnes of youth commonly ſpring forth from ignorance, for they are blind through lacke of knowledge, for they have no naturall judgement, they lacke inſtruction, they want experience and ſuch like: by nature wee are all borne fooles, nature hath taught the beaſts to know things profitable and hurtfull to them. The Swallaw knoweth her time, the Oxe his crib, but man knoweth not his owner, neither the time when he ſhall turne to the Lord.

Youth is ignorant, albeit it thinketh it ſelfe wiſe.

Iſa. 1. 3.

And this ignorance makes youth to be rebellious to their parents, as the people were againſt the Lord; whereof the Lord complaines by his Prophet, *I have brought up children*, ſaith the Lord, *and nouriſhed them, and they have rebelled againſt me.*

Iſa. 1. 2.

This ſhould teach Parents to remedy the ignorance of their youth by inſtruction, that their minds being inlightened by the knowledge of God & learning, they may feare God in the morning of their youth, and have the eyes of their underſtanding opened to know the true God and feare him, that it may bee fulfilled that is ſpoken by the Prophet: *And in the laſt dayes I will poure out of my Spirit upon all fleſh, and your ſonnes and your daughters ſhall propheſie, and your young men ſhall ſee viſions.* Wee may complaine moſt juſtly with that holy Father S. *Auguſtine*, of the neglect of education of our youth, where he ſaith, *O flores verè non frondium, ſed veprarum*: O truly they are floures not of good trees but of briers, and ſo doth the Lord recompence the Parents in their age, that as they were negligent in training them up in the knowledge of God, ſo they become croſſes to their Parents in their age. Among the Lacedemonians there was a Law that children were not obliged to maintaine their Parents in their age, who were careleſſe of their education in vertue when they were young.

A profitable leſſon for Parents to traine up their children in vertue.

Ioel 2. 28.

Gods juſt recompence to Parents.

Plutarch.

Doct. Moreover let us aſſure our ſelves that the ſins of Ignorance will not excuſe us, albeit they may extenuate our paines, & make us to be puniſhed with fewer ſtripes.

Sinnes of ignorance will not excuſe us.

I will not inſiſt in this point, becauſe I have ſpoken ſufficiently thereof in that Sermon on Chriſts firſt word ſpoken on the Croſſe, *Father forgive them, for they know not what they doe.*

[*But according to thy kindneſſe remember thou mee, even for thy good-*

goodnesse sake, O Lord.] The fountaine hee runnes unto is the mercy of God, where he plainely disclaimes his owne merits. *Lorinus* a Iesuite here bringeth in sundry passages of Scripture to qualifie the mercy of God against merits: *Psal6.8. 51.3. 69. 14. 86.5.15. 106.45. 119.156. 130.7. Dan.9.18. Isa.55.7.* which thou maiest at thy leasure peruse. *Lorinus* the Iesuite against merit.

VERSE VIII.

Gracious and righteous is the Lord, therefore will he teach sinners in the way.

IN this second part of the Psalme after his Petition, he setteth downe the props to the which his faith doth leane, to wit, the mercy, truth, and righteousnesse of God, *He beleeved, therefore he spake*: so our Prayers, except they be grounded on faith, and an assurance that God will grant them, they are offensive to God, and not profitable for us: *He who prayeth without faith*, saith Saint *Iames, is like a wave of the Sea, tost of the winde, and carried away.* The proofe of this is in the sixt Psalme, wherein after his prayers, with a constant assurance he concludeth, *all mine enemies shall be confounded.* After hee had prayed for mercy, hee falleth out in a meditation, consideration, and proclamation of Gods goodnesse, in the eighth, ninth, and tenth verses, as it were to stir himselfe up to Prayer againe: as a man finding a fire almost consumed, by putting thereon more coales reneweth the same. *Doctrine.* Gods truth & mercy props of a Christians faith. Psal.116.10. Iam.1.6. Psal.6.10. *Simil.*

[*Gracious and righteous is the Lord.*] First in his owne nature, he is good and righteous ἐυθυς *rectus*: next he is good to us in teaching us his way. God is not onely good, but goodnesse it selfe: but how doth his goodnes appeare? not in shewing mercy on *Abraham, Isaack, Iacob, Moses*, and the righteous, but on the most miserable sinners, (as *Manasses* saith in his Prayer) the Prodigall child, harlots, and such others.

[*Therefore will he teach sinners in the way.*] In this common benefit of remission of sins, he involveth himselfe with the rest of the Saints, and so should all our suites be common, that wee desire nothing alone, but that whereof our brethren may participate. This is the communion of Saints which wee beleeve. Our dayly prayers are for al, *Give us this day our dayly bread, forgive us our sinnes, and leade us not into temptation.* Who seeketh any Mat.6.11,12,13. *Note.*

any thing for himſelfe of God, and not for the reſt of his brethren, ſhall be repelled and receive nothing.

Doctrine. Sinne the only object of Gods mercy. Luke 5.31.

The perſons to whom mercy appertaines are called *ſinners*, as though he would make ſinne the only object of Gods mercy, as indeed it is: for Gods mercy would not have beene manifeſted, if ſin had not beene knowne, *the whole have no neede of the Phyſitian, but the ſicke*. Thinke not that the multitude of thy ſinnes will exclude thee from Gods grace.

Iohn 4. Luke 7.36. Mat.20 31. Luke 18.14. Iohn 5.2 Luke 5.32.

Chriſt at the Well was found of the *Samaritan* woman; mercy and miſery met together in the *Phariſees* houſe, even *Chriſt* and *Mary Magdalen*: in the field he met with the blind, who cried, *Soune of David have mercy on us*; in the Temple with the Publicane; at the Poole with the Paralitique; for, *He came not to call the righteous, but ſinners to repentance.*

He teacheth Gods waies not mans traditions. Ionah 2 8.

But what teacheth he? *His waies*: not the tradition of men, of Popes, of Councels, who could and have erred, but Gods owne waies, his ſtatutes, ſo oft repeated in the 119. Pſalme.

Doctrine. The coverſion of a ſinner is not a worke of nature. 1 Cor. 3.6.

The great Doctor and teacher is God himſelfe, who having the key of the heart, muſt open it himſelfe. Therefore the converſion of a ſinner is not a worke of nature, but it is Gods principall favour, who muſt give encreaſe to *Pauls* planting, and *Apolloes* watering. We ſhould therefore fervently pray to God for the Preachers, that he would ſo bleſſe them, that by their labours many may be converted to himſelfe. The Iſraelites under the Law being terrified by Gods voyce, ſaid, *Let not God ſpeake any more unto us, but Moſes*. But we under the Goſpel being comforted by his voyce, ſay, Let *Moſes* and *Paul* be ſilent, but let *God* ſpeake to us.

Exod.20.19.

Note.

The worke of converſion of ſinners, *David* draweth to the fountaine, even Gods grace and free favour: whatever commeth to us, doth proceede out of his grace.

Doctrine. Mercy and juſtice meete in the ſalvation of man. *Simil.* Levit.16.8.

But this is wonderfull, how grace and righteouſneſſe, which ſeeme ſo oppoſite in the ſalvation and converſion of a ſinner meet together, and kiſſe one another. I anſwer in the worke of our redemption they accorded, when Gods Juſtice was fully ſatisfied by the death of Chriſt, and his mercy was cleare by full pardoning us, when we eſcaped with the ſcape-Goat to the wildernesſe, and he died; the ſurety paid the debt, & we were freed. In the converſion of a ſinner he uſeth both, hee wounds and humbles,

humbles, cures and exalts againe. *Dedicit ad inferos, & reducit.* He striketh down into hell, and bringeth backe againe. He cast downe *Paul*, made him blind, rebuked him, and then converted and comforted him, and sent him to teach the Gospel, and convert others. Acts 9 4,8.

VERSE IX.

Them that be meeke will he guide in judgement, and teach the humble his way.

HE setteth downe in this verse to whom the former benefit doth appertaine; and what sort of sinners shall participate of mercy; to wit, the meeke and humble; whom God hath so prepared by afflictions and crosses, that hee hath made them to give an open way and place to the Gospel to worke in them. For as the waxe first is by labour and by fire, made soft and pliable before it can take the stampe and impression of the Kings Image and superscription; yea clay must be made soft and pliable before it be made a vessell: so must God humble us, before he put his image in us: so the gold, silver, &c. must be battered, before it be engraven. *It is good* (saith *David*) *that I have beene afflicted, that I might learne thy Statutes.* If he had not been first humbled, he had never learned Gods Commandements. Our Saviour desired children to come to him, for *of such* (saith hee) *is the Kingdome of Heaven: yea except we become as little children, we shall never enter thereinto. God resisteth the proud, and giveth grace to the humble. On whom will the Spirit of the Lord rest? on the contrite heart.*

Doctr. Afflictions p. 249 teach humility. Who are humble. *Simil.* *Simil.* Psal. 119.71. Mat. 19.14. Iam 4.6.

The palace of Heaven is very ample, but the entry very narrow, let us then humble our selves under the mighty hand of God, and learne of Christ that he is meeke and lowly, and wee shall finde rest to our soules. *Simil.* Mat. 11.29.

The word *meeke*, is in Latine *mites*, or *mansueti, quasi ad manum venire sueti*, accustomed to come under the hand, of whom our Saviour saith, that they are blessed. Thus God so mitigateth the fury of our nature and tameth us, that we become so obedient, that as a child commeth under the hand of Parent, or as a handmaid is directed by the eye of her mistresse, so doe we attend upon God. Who are meek. Mat. 5.3. Psal. 123.2.

Doct. Whom God directeth hee alſo protecteth

[*Will he guide*:] God who teacheth the meeke, he alſo guides and directs them, and leades them through the way. For as children are ignorant, ſo are they impotent; they are taught by their parents and led by them; whom God directs hee alſo protects, and guides to heaven, or elſe we ſhould ſoone periſh. He muſt order the actions of our whole life rightly, which is the ſecond grace that God will beſtow on his children, when they ſubmit themſelves obediently to beare his yoake. This docility will never be till our proud heart be ſubdued.

What Gods judgement and way is.

His judgement and his way, is nothing elſe but his government, whereby he declares himſelfe as a loving Father, carefull to provide for the ſalvation of his owne children, that hee may relieve them that are oppreſſed, raiſe up thoſe who are caſt downe, comfort thoſe who are ſorrowfull and grieved, and ſuccour ſuch as be in miſery. And becauſe in the former verſe hee ſpake of ſinners (*he will teach ſinners his waies*) hee expounds of what ſinners he meant; he will not teach every ſinner, but thoſe whom he hath received into his favour. Firſt, he beates downe our pride and contumacy, and humbles us, but being caſt downe he will not forſake us; and being humbled by the croſſe, he directs all the actions of our life in his holy obedience; of which *Apollinarius*.

God teacheth ſinners, but not all.

Firſt God will have our pride beaten beaten downe, then he will teach us.

Ἀνδρῶν εὐδικίης ἡγήσεται ἠπιοθύμων,
Viros juſtitiæ diriget manſuetos,

Hee will direct righteous men that are meeke.

Humility the firſt, ſecond, and laſt gift of a Chriſtian. *Auguſt. Epiſt.* 56.

Wherefore ye may plainely ſee, that the gift of modeſty and humility is ſo neceſſary, as without which we can never be capable of the myſteries of Gods Kingdome: which made *Auguſtine* to ſay (borrowing the alluſion from *Demoſthenes* the Grecian, who being demanded what was the chiefe thing required in an Orator, anſwered thrice, *pronunciation*) thrice, that the chiefe vertue required in a Chriſtian was *humility*: and in another Epiſtle; *En adſum ſenex à juvene coepiſcopo, Epiſcopus tot annorum, à collega nondum anniculo, paratus ſum diſcere*; I am here an old man ready to learne of a young man my coadjutor in the miniſtery, and ſo old a Biſhop of a young man who ſcarce hath beene one yeere in the ſervice.

Auguſt. Epiſt. 75 *ad Auxilium Epiſcopum.*

VERSE. X.

All the paths of the Lord are mercy and truth unto such as keepe his covenant and his testimonies.

All the paths, &c.] An ἐπιφωνημα or exclamation, whereby hee explaineth what hee would shew, even the waies of the Lord, a most comfortable saying: such as *Paul* hath another, *To those that love the Lord all things worke together for the best*: Sickness, poverty, infamy, yea death, which is the greatest mercy, when we are separate perfectly from sin & the world, & conjoyned to Christ. So that God is ever accumulating mercies, and heaping them on our heads, that whatever befalleth us, certainely commeth from his mercy, & is of his mercy that we are not consumed and dayly brought to confusion. Rom. 8. 28. Lam. 3. 22.

He comprehendeth the paths of the Lord in two words, *mercy* & *truth*, or (as others expound) *justice*. These are the two pillars which upholdeth a King and his Kingdome. *Mercy and truth preserve the King, for his throne shall be established with mercy.* Whatever wee heare or reade of the waies of God, it is either mercy or truth: mercy in pardoning sinne, truth in performing his promises. Other qualities that are in God may tend to the reprobate, but with none of these two have they any thing to doe, for they have no repentance, therefore no remission of sins; they have no faith, and therefore they depend not on his truth. But the godly are not to be afraid of his justice, because mercy intervenes: his power maintaines them, his wisedome foresees their relefe. *Who shall intend any thing against the elect of God? Christ justifieth, who can condemne?* But with the wicked hee will deale very hardly, *with the godly he will shew himselfe godly, with the upright man he will shew himselfe upright, with the pure hee will shew himselfe pure, & with the froward he will shew himself froward.* *Doctr.* Al Gods waies are mercy and truth. Pro. 20. 28. *Doctrine.* Mercy and truth belong not to the wicked. Rom 8. 33. Psal. 18. 25, 26.

[*To such as keepe his covenant*:] But to whom will he shew this mercy? *To those who keepe his covenant*. Of this covenant which God made with his Church, reade *Gen.* 17. 2. *Exod.* 24. 7. *Iosh.* 24. 16. *Ier.* 3. 31. and in many other places.

This is the third name which hee giveth to those who shall be partakers of his mercy. First, they are sinners; next they are humble and penitent sinners; and thirdly, their repentance is declared by their life, in that they keepe Gods covenants. Three names given to the chosen.

What a covenant is. A covenant must be mutuall.

A covenant is a mutuall band betweene two persons, having mutuall conditions. God humbleth himselfe, so farre, that hee covenants with man to be his God, and promiseth to be our Father; we againe oblige our selves to be his children and people, if we forget to honour our Father, then hee will not accompt us his children. He craves that we should keepe his Commandements and covenants, not the traditions of men; which can never bind the conscience: yea oftentimes it falleth out, that those who are too curious in observing these idle and vaine rites, are careless in keeping the things which are absolutely commanded by God.

Doctrine. Mans traditions cannot binde the conscience. *Note.*

Verse. XI.

For thy names sake, O Lord, bee mercifull unto mine iniquity, for it is great.

[*For thy names sake, O Lord, be mercifull unto mine iniquity*:] What before he spake generally of Gods mercy promised to all humble and penitent sinners, that in this verse he particularly applyeth unto himselfe; shewing us hereby how necessary the application of mercy is to a Preacher, least preaching to others he become a Reprobate himselfe.

Doctrine. Particular application of mercy needfull 1 Cor 9 27.

He runnes ever to mercy pretending no merits, and craves pardon of his iniquity, which before he called sinne, for he sinned against God, and did iniquity to *Vrias*: where observe that sinne and the forgetfulnesse of God, causes us to doe iniquity and wrong to our neighbours: how can we love God, whom we see not, and hate man made to his Image whom we see?

Doctrine. Who sinneth against God hurteth his neighbour. 1 John 4 20.

[*For it is great.*] A true marke of a penitent sinner, to aggravate his sin. Some use to extenuate their sinnes, by comparing them with the sinnes of others which they thinke farre greater then theirs are: others excuse them, as *Adam* did when he said, *The woman which thou gavest to be with me, she gave me of the Tree, and I did eate*: she againe excused her selfe, *The Serpent beguiled me and I did eate*: But let the children of God search and finde out the greatnesse of their sinnes, and aggravate them that God may extenuate and so forget them. Are ye loaden with sin, remember it, and God will forget it, and ease you; if ye have it before your eyes, he shall cast it behind his backe: but if you thinke nothing of sin, God will binde it on your backe, so that it shall presse you downe as a milstone.

Doct. To aggravate sin, a true mark of a penitent. Gen. 3. 12, 13.

Doctrine. When man remembreth sin, God forgetteth it.

But

But he craveth this for Gods name sake: his name is his honor, shewing us that God purchaseth his chiefe honour by his mercy: It is the honour of a King to search out a matter, but the glory of God to conceale a thing.

Doctrine. Gods chiefest honour is his mercy. Prov. 25.2.

VERSE XII.

What man is he that feareth the Lord? him will he teach the way that he shall choose.

IN this and the other two verses following is contained another quality which God craveth in a penitent, humble, and obedient sinner, to wit, that he have the feare of God, who is rewarded with temporal and spirituall blessings in his soule, body, and posterity: So *godlinesse is great gaine, having the promises of this life and the life to come.* 1 Tim. 4.8.

[*What man is he.*] By this forme of interrogation hee would note the rarity of those that shall finde mercy, and this indefinite speech answerable to an universall, declareth, that whatsoever they be, of whatsoever estate and condition, who feare God, shall be sure of the after following blessings.

Next observe that God directs all those in the course of their life whom he hath pardoned; therefore those who are not reconciled to God, neede not looke for Gods direction, hee was a Pillar of fire and Cloud to the Israelites, for they were under the Covenant.

Doctrine. God directs them whom he forgives. Exod. 14.19. Prov. 15.33.

The feare of the Lord is the chiefe vertue, even the beginning of wisedome. It is a secret reverence bread in the heart of a Christian proceeding out of the sense & feeling of Gods love, whereby he is affraid either to thinke, speake, or doe any thing which he supposeth may offend Gods Majestie. This secret feare if it be once planted in the heart will direct thee in all good actions acceptable to God, and correct thy evill doings. The love of God hath a *constraining* power whereby it compelleth and forceth us to serve him: the feare of God hath a *restraining* power, by which it restraineth and stayeth us, & keepeth us back from offending him: this is like a bit, that like a spur, *Abraham* feared that the feare of God was not in the place whereto hee went: *Ioseph* being inticed by his Mistris to commit wickednesse with her, answered, *How can I doe this Great wickednesse and so sinne against God?* the Lord plant this feare in our hearts. This

What the feare of God is.

Note. The two properties of feare *Simil.* Gen. 20.11. Gen. 39.9.

is a filiall feare which he craveth, comming from love, and not a ſervile feare which commeth from feare of puniſhment. The preſerver of this feare in thee, is a continuall nouriſhment in thy minde of the preſence of God, to whom thou preſenteſt all thy actions. When thou committeſt any thing unworthy of his preſence, be aſhamed of it, flie from it, crave mercy for it, and make the quiet Cabinet of thy minde the Chamber of his preſence, wherein thou dareſt admit no lewd thought, no filthy thing. And becauſe it is impoſſible wholly to ſtay thy heart and minde from the conceptions of that ſinning ſin in thee; yet have this teſtimony, that it is no ſooner conceived, but as ſoone repented.

How the feare of God is preſerved.

Note.

[*Will he teach the way that he ſhall chuſe.*] He promiſeth foure benefits to the man that feareth God, hée heapeth upon him grace upon grace: before he pardoned him, & now he directeth the man whom he forgave: for no ſooner receiveth hee any man in his favour, but he immediately takes the protection and direction of him.

But out of theſe words we ſee three things. Firſt, that there are divers, yea contrary waies, as there are contrary ends, the broad and the narrow, the Kings way and by-rodes, the way of life and of death. This is againſt ſuch as dreame to themſelves that whatſoever religion they profeſſe, or howſoever they live they ſhall goe to heaven; but they are deceived; for if thou be not in the way to the Kingdome, thou ſhalt never attaine to the Kingdome: many, yea the moſt part are not going but riding, not running but poſting to hell; of whom if it bee demanded whether they goe? they will anſwer, to heaven: yea and they will bragge that they are neerer God then the Preacher himſelfe, even as if one ſhould dreame of life at the point of death.

Many promiſe to themſelves the Kingdome of heaven not being in the way leading thereto.

Doctrine. Next we ſee that a man cannot of himſelfe chooſe the right way to heaven; for the naturall man cannot apprehend thoſe things which appertaine to Gods Kingdome, neither yet can he ſee them, for they are ſpiritually diſcerned. Whereupon followeth the third, that is, how man ſhall chooſe the good and refuſe the evill way: *Non eſt currentis, nec volentis, ſed miſerentis Dei*: It is not in him that runneth, nor in him that willeth, but in God that ſheweth mercy. *Moſes* choſe rather to ſuffer with the Church then to be called the ſonne of *Pharaohs* daughter,

Man of himſelfe is ignorant of the right way. 1 Cor. 2. 14. Rom. 9. 16.

Heb. 11. 25.

ter, *Ioshua* and his house chose to serve God, though all the people should serve *Baal*. *David* the King chose the light of Gods countenance to shine on him. *Solomon* made his choyce of wisedome. *Mary* chose the better part. *Paul* thought all things to bee dung in respect of the excellent knowledge of Christ. The Church of *Laodicea* was counselled to buy gold. But all these their choyces were of God, who put it in their hearts to choose good things. Wisedome cryed in the streets that all that were destitute of understanding should come to her, but the foole heard the voyce of the harlot, Goe to our daliance, saith she, and he went like a sheepe to the slaughter. So by nature we choose the way to destruction; *Thy perdition is of thee O Israel, thy salvation of me.*

Ioſ. 24. 15. Psal. 4. 6. 1 King 3 9. Luke 10. 42. Phil. 3 8. Apoc. 3. 18. Pro. 8 1: Pro. 7. 22. Hos. 13. 9.

VERSE XIII.

His soule shall dwell at ease, and his seede shall inherit the Land.

His soule shall dwell at ease.] The second promise and spirituall blessing, the peace of conscience which is the tranquilitie of the soule, flowing from the assurance of Gods favour in Christ wrought by the holy Spirit. This is that *white stone* in the *Revelation*, wherein a *name is written, which none can reade but he that hath it*. Thy good life may be a marke to others of thy salvation, but thy inward peace is a token to thy selfe, that howsoever thy outward man hath that peace which passeth all understanding: of which Christ saith, *My peace I give to you, not as the world*; and he commanded the Apostles to give their peace.

What the peace of conscience is. Revel. 2. 17. Iohn 20 19. Mat. 10. 13.

The giver of this peace is called *the Prince of peace*; the wicked cry peace, when as sudden destruction is approaching, as the travell of a woman: *But there is no peace to the wicked, saith my God*; they may sometimes lie in careless security, not wakened by the sight of Gods judgements, but sleeping in the bottom of the Sea, having no true rest: for the worldlings have three wormes which eate them up, care, feare, and dolour; care to get the things of this world so excessively, that they are eaten up by it, feare lest they bee taken from them, and commonly God as hee threatneth by his word, the thing they feare shall come on them, and then followeth an excessive sorrow for the losse of them, they despaire and oftentimes are the cause of their owne death: but the godly cast their care upon the Lord, they

Ier 8. 11. Esa. 48. 22.

Care, feare, and griefe, are three wormes which eate the worldlings.

they have a reasonable care of their Family, but with measure; they feare nothing but the offence of God, all other feares are swallowed up in the gulfe of that feare; for they assure themselves that God will maintaine their Lot; and finally, at the losse of any creature the godly have a naturall sorrow, albeit not out of measure, but with *Iob*, saying, *the Lord hath given and taken.*

Iob 1.21.

The third benefit.

[*And his seede shall inherit the Land.*] The third blessing temporall, he promiseth wealth to the posterity of the righteous, that *their dayes shall be long in the Land that God hath given them.*

Exod. 20.12.

First in this promise, see the constancy of Gods favour towards them that feare him, their death doth not withdraw Gods love from their posterity, as *David* after *Barzillai* went home, remembred his kindnesse in intertaining (*himham*, and on *Mephibosheth* he shewed the mercy of God for *Ionathans* sake: so Gods love dies not with the Parents, but reviveth in their posterity, as the Lord promised to *David*, 2 *Sam.* 7.12. Here is a promise to the godly who feare him, of a sure and perpetuall maintenance for their posterity. The consideration hereof should abate that excessive care that Parents have of their children, whereas the best care they can have of them is, that they feare God themselves, & labour to bring them up in that feare. Kings have not such certainety of the continuance of their crownes to their succession, neither Noble-men of their Lands, as a Godly man hath of Gods provision: *I was young* saith *David, and now am old; yet I never saw the just man nor his seede to beg.*

2 Sam. 19.38.

2 Sam 9.3.

Doct.

Gods love dies not with the Parents, but revives in their posterity.

A note for Parents.

Psal 37.25.

Moreover we see that Lands are at Gods disposing, who will give them to whom he pleaseth, and altereth Dominions, as the Monarchie of the Babylonians, Persians, Grecians, and Romans, the cause of this alteration was their sinne: and doe we not see amongst our selves within these thirty yeeres, many and strange alterations of Lands and houses, translated from the right owners thereof to others neither of their name, nor any way belonging to them? Should not this teach us all to feare God, and make our houses as Sanctuaries to him, least he be forced (as he extirped the *Canaanites* for their sinnes) to roote us out, and sweepe us away as with a besome.

Doctrine.

All changes come of sinne.

Examples of our time.

VERSE

VERSE XIIII.

The secret of the Lord is revealed to them that feare him: and his covenant to give them understanding.

THe fourth benefit which the Lord will bestow upon godly men, he will (if they feare him) reveale to them his secrets. 4 Benefit, and promise, revelation of his secrets.

First, see the word of God is called a secret, a mysterie, and hid treasure, a closed booke, which none is able to loose but the Lambe. For all the naturall wit of man is not able to attaine to the understanding of the meanest Article of faith. All things which we beleeve are above the compasse of reason, or flat against it. *Doctr.* Gods word is a secret. Reve. 5. 5.

The Gospel commeth by revelation: *Blessed art thou Simon, the Sonne of Ionah, flesh and blood hath not revealed this to thee, but my Father*: where he manifestly testifieth, that the confession of Christ is a hid matter, which must be revealed to us by himselfe. The wit of man can search the profundities of nature (albeit it is not able to attaine to the hundreth part thereof, as of Physicke, Astronomy, Geometry, &c.) but this knowledge of the Gospel must come from above. It is no mervaile therefore that so few beleeve the word, for *all men have not faith*, it is the gift of God: as it is a *secret*, so are they called *his secret ones* to whom he revealeth it. The Gospel comes by revelation Mat. 16. 17. 2 Thes. 3. 2. Psal. 83. 3.

But men may thinke, that it being a secret, is not to bee made common to all; and that God hath closed that booke. *Objection.*

I answer with *Augustine*, it is a flood in which a Lambe may wade, and a Elephant may swimme. To the children of God it is plaine; to whom it is given to understand, but to others hard as parables, *That seeing they should not perceive*. *Answer.* Mat. 13. 11. Esay 6. 9.

But to whom doth he reveale it? *To them that feare him*, and to those he giveth understanding, as in the 15. and 119. Psalmes he testifies. By which I see there is no true service without conscience, and none can profit in the knowledge of the Scripture but such as feare God; and the more they feare him, the more they grow in knowledge. True piety and godlinesse is the nourisher of knowledge, for the feare of God is the beginning, growth, and perfection of all wisedome. And therefore Atheists and prophane persons have not learned Christ aright. They are learning, but doe never attaine to the power of godlinesse and his covenant to give them understanding.

Doctrine. His covenant is ſpecially mentioned, becauſe the Iewes boaſted thereof. But here he declareth to them that they have no title to the covenant, except they feare God. The Iewes bragged that they were diſcended of *Abraham*, but Chriſt ſends them to their father the devill, becauſe they follow his manners, and are murtherers. Therefore there is no part in the covenant to thoſe who have not the true feare of God.

Gods covenant belongeth to ſuch as feare him. Iohn 8 33.

VERSE XV.

Mine eyes are ever towards the Lord: for he will bring my feet out of the net.

NOw he doth apply the benefits of God (which generally were propounded to the Church) to himſelfe; and as hee began the Pſalme, ſo he ends it with a prayer for his deliverance from his enemies.

In this verſe he perſwades himſelfe by faith that God will ſet him free, *for* (as ſaith the Text) *his eyes are ever towards the Lord*; that is, he depended on God, *as the eye of the handmayd is towards her miſtreſſe*. This he teſtifieth when he ſaith, *I lift up mine eyes to the hills from whence commeth my helpe, my helpe commeth from the Lord which made heaven and earth*. Men may looke for helpe at the hands of men, but in vaine. But God will not fruſtrate the expectation of his owne; which ſhould make us not to turne our eyes from him, ſeeking helpe from *Egypt*. We cannot at any time looke up to heaven, and downe to hell or the earth, no more put our confidence in God and man.

Pſal. 123. 2. Pſal. 121. 1, 2.

Note.

Next ſee that if we deſire to get delivery, wee muſt in all our actions ſet him before our eyes, direct all our actions to glorifie God, and edifie his Church. *I have ſet the Lord alwaies before my face, for he is at my right hand, therefore I ſhall not ſlide.* Will God defend an unrighteous man, who aimeth not at his glory, but his owne deſignes? If thou have him before thine eyes, then will he ſtand at thy right hand to maintaine thee.

Pſal. 16. 8.

Note.

Compariſon. [*He will bring my feet out of the net:*] He compareth his eſtate to a bird inſnared in the fowlers net: for his enemies were fowlers, their engins were nets, himſelfe was the poore bird circumvented.

The Churches enemies uſing ſubtilties to intrap her.

The Church hath many enemies, but none are ſo crafty as thoſe fowlers: fraud and craft is a marke of Gods enemies; they imitate

imetate their father the devill, who made choise of the Serpent, *which was more subtile then any beast of the field.* Gen. 3. 1.

Thirdly, let Christians be birds, that as they have their chiefe abode in the ayre, so we may have our conversation in heaven; as they fill the aire with their sounds, so we may paaise God. Let Christians have their conversation in heaven.

Fourthly, Gods children may be ensnared, but God will breake their nets and deliver them, as *Paul*, *Silas*, and *Peter* out of Prison, for that which seemes impossible to men, is possible with God. Man is as the bird escaped out of the snare of the fowler; for as the bird compassed cannot deliver it selfe, no more can man escape his enemies attempts by his owne strength, but only by Gods power. God will breake the snare. Acts 16. 26. Psal. 124 7. *Simil.*

VERSE XVI.

Turne thy face unto me: and have mercy upon me: for I am desolate and poore.

HEE thinkes in adversity that God turnes away his face, whose presence to a creature is as the turning of the Sunne unto the earth. *Doctrine.* Adversity makes men feare Gods absence.

He craveth mercy oftentimes in this Psalme, acknowledging that to be the fountaine from which all blessings flow to him: this argument is taken from God himselfe. *Doct.* Gods mercy the fountaine of all blessings

The next argument from his misery, *For I am desolate and poore.* This is the object of Gods mercy, upon which it must worke; as the wounded Iew was an object of the Samaritans mercy. How would Gods mercy be knowne, if man had not misery? How would the Physitians skill bee tried, if not by the patients diseases? How would the liberty of Princes and their Justice be notified, but by the poverty of their subjects, and their distresses. *Doct.* Misery the object of Gods mercy. Luke 10. 33. *Simil.*

VERSE XVII.

The sorrowes of mine heart are enlarged: draw me out of my troubles.

THe sorrowes of mine heart are enlarged:] God hath many meanes to humble the sons of men, and namely he turnes their joy of sin into sorrow for sinne; the right sorrow, whereof the Lord send us. God multiplies sorrowes because we multiply sins. *David* found a cause of sorrow in every thing he gat *Doctrine.* God multiplies sorrowes, because wee multiplie sins.

1 Sam. 17. 28. and 18. 9. 2 Sam. 6 20. and 15. 31. 1 Sam. 23. 12. and 26. 1. and 29. 4.

from God: for his brethren envied him, his father in law *Saul* persecuted him, his wife mocked him, his familiars and companions deceived him, his children pursued him, the *Ziphims* and the Lords of *Keilah* betrayed him, the *Philistims* rejected him.

Simil. 2 Cor. 12. 7.

The joyes which God propineth us with, are as so many roses; but in the bottome of them are enclosed as many thornes to pricke us: As *Paul* was pricked with the messenger of Satan, least he should have been exalted through the great revelations. So if wee found not some discomfort in every creature, wee should be bewitched with the delight thereof, that we could not settle our affection on God: and therefore God peppers every pleasure, and gives us some soure sauce therewith, as hee gave soure hearbs to be eaten with the Paschal Lambe. Exod. 12. 8.

Doctrine. If the pleasures of this world were not painfull, we would too much delight in them. Psal. 34. 11. 1 Sam. 17. 34.

[*Draw me out of my troubles:*] *Many are the tribulations of the righteous, but the Lord will deliver him out of them all.* God useth to draw them, by which he would testifie that it is a worke of Gods power to deliver the innocent; as *David* delivered his fathers sheepe from the Lyon and the Beare, and the vessels out of the hands of a strong man, are taken by a stronger. *Luke* 11. 22.

Verse XVIII.

Looke upon mine affliction, and my travell, and forgive all my sinnes.

Doctrine. The root of all our trouble is our owne sin. *Simil.* Prov. 20. 17.

THere hee acknowledgeth the root of all his troubles to bee sinne: for which he craveth mercy at God. See here that sin toucheth him so neere the heart that he cannot find ease but in the remission thereof. Sin is sweet in the mouth as hony, but it is in the wombe as gravell. There is no venome in affliction but sin, so being quit of sin, he esteemes nothing of the affliction. Sin is the noysome humour; purge the humour, and save the patient. Oh the goodnesse and wisedome of God, which maketh affliction a bitter water to eate up the rust of sin! The affliction is not profitable which hath not made some diminution of sin. When Gods anger was quenched, then the flouds were abated, so as thy sinne decreases, thy affliction diminisheth daily. Gen. 8. 1.

Verse

VERSE XIX.

Behold mine enemies, for they are many, and they hate me with cruell hatred.

HEre he triumpheth over sin, over his spirituall enemies, and over all his bodily foes; he prevailes with God, he prevaileth also with men.

Doctrine. The subduing of sinne is the triumph over our enemies.

He useth no imprecations against them, but that God would looke on them either mercifully to convert them with *Saul*, who was called *Paul*, or to confound them, as the first *Saul* who killed himselfe.

His enemies are described from their multitude and number; next from their malice and cruelty. Gods honour hereby being so much the more greater that he is one for all, and his love prevents their cruelty. Hee complained of their craft, before they had spread nets for him, and the devill who before was a Serpent and could not prevaile, now becommeth a fiery flying Dragon, *to devoure the seede of the woman*: so *craft disappointed, becomes cruell*: he was first a Serpent, now a Lyon, and yet hee is more dangerous when he is a serpent hissing, then when hee is roaring as a Lyon; when he roares he is heard farre off and is eschewed, but who can shun a Fox and a Serpent? therfore craft is alwaies both cruell and dangerous. Since then we have to doe with malicious enemies and crafty deceitfull men, let us inarme us against them by the breastplate of righteousnesse, wherewith we may avoid their darts, and by patience suffer such wrongs as are by them done against us.

Acts 9.3. 1 Sam. 31.4. Gen 3.1. Apoc. 12.3. *Doctrine.* Craft disappointed, becomes cruelty. Ephes. 6.14.

VERSE XX.

Keepe my soule and deliver me: let me not be confounded, for I trust in thee.

HE ends as Christ ended his life, *In thy hand I commit my Spirit*. By the soule he meaneth also the life, and it is well kept when the Lord keepes it: no earthly place so sure, but the thiefe may come in, or rust consume, but if thy soule bee bound up in the bundle of life, and treasured with God, no violence or consumption can attaine thereunto. And hee useth that same argument in the end which hee did in the beginning, *For I trust in thee*.

Doctr. The soule is wel kept when God keepeth it. Luke 23.46. Mat. 6.19.

Verse XXI.

Let mine uprightneſſe and equity preſerve me: for mine hope is in thee.

Doctrine. God will not patronize an unrighteous cauſe.

LEt no man claime the patronage of God, unleſſe hee maintaine a righteous cauſe and quarrell, for what fellowſhip hath the Lord with the throne of iniquity? This he ſpeakes becauſe of his enemies to whom he never did injury, and the more ingratefull were they; yea thoſe he benefited; as *Saul*, with whom in the field he pleaded his innocency, when *Saul* ſaid, *My ſonne David thou art more righteous then I.* But when hee came before God he cryed, *Enter not into judgement with thy ſervant*; Our eyes are ſharpe ſighted and bright enough to behold the earth, but when we looke to the Sun they will be dimme.

1 Sam. 26, 17.

Pſal. 143. 2.

[*For I truſt in thee:*] See albeit he maintaineth his innocency, yet he retireth him to faith and hope in God. Our righteouſneſſe is not ſuch as that we can altogether ſtand by it: there are ſome ſlips and faults in the very beſt of our actions, therfore we muſt retire to God, who can ſupply them all in his al-ſufficiency.

Note.

Verse XXII.

Deliver Iſrael, O God, out of all his troubles.

Doctrine. A true note of a Chriſtian to be affected with the ſtate of the Church.

THis laſt verſe containeth a prayer for the Church, ſo that he is not contented to enjoy any private benefit from God, himſelfe, unleſſe the Church of God be partaker thereof; whoſe welfare he promiſeth to procure, and deſires others to pray for the peace of *Ieruſalem*: and this is a marke of a feeling member of Chriſt, who remembreth not his owne ſorrowes without regard of the tribulations of Gods Church.

Doct. The Church ſubject to infinite troubles. Exod. 3. 2. Mat. 14. 24. Gen. 8. 1.

Next, ſee that the Church is ſubject to infinite tribulations, ſhe is a Lillie among thornes, and there muſt be a fire alway in this buſh. It is no marvell to ſee the ſhip of the Diſciples toſſed in the ſeas, and the Arke of *Noah* in the deluge, but indeed it were a marvell to ſee the Church not perſecuted.

Doctrine. God will in the end deliver his Church.

Finally hee prayes for deliverance to her, letting us ſee two things: Firſt, that the Lord will compaſſe his Church with joyfull deliverances, and not let the rod of the wicked lie alwaies

on

on the backe of the righteous, but as they have many crosses, so they get many comforts from God. Next, God commonly takes that honour to himselfe to deliver his Church, when Princes persecute the same to their owne ruine and shame. Let us pray unto our God to deliver his Church in *Europe* this day, which is fearefully assaulted by wicked men, and to give his Saints patience and perseverance in the truth to the end. *Amen.*

Doctrine. The Churches deliverance is Gods prerogative.

A GODLY AND FRVITFVLL EXPOSITION ON THE THIRTIE TWO PSALME, the third of the *PENITENTIALS.*

THis is the third Psalme of Repentance, the Title whereof is a Psalme of *David*, *Maschil*; or, a Psalme of *David* to give *Instruction*, shewing both the substance and matter of the same (that is) *Instruction*, as also the writer thereof, *David*. There are many other Psalmes which beare this title, especially the 42.44.45.52.53.54.55.74.78.89.142. so that the 150 Psalmes being divided into classes, some are for instruction as these twelve, others for consolation, others of deprecations, others of imprecations, for the Scriptures of God are profitable for all uses, to rebuke, to comfort, to instruct, &c. And among all, this booke of the Psalmes especially is as an Apothecaries shop, wherein may be found all sorts of Drugs, whether Cordialls to comfort our hearts, or Corrasives to eate up the canker of our nature, yea in what estate was ever man or can he be, but he shall finde comfort and good in this booke of Psalmes? For the Psalmes are an Epitome of the old Testament, a mirrour or looking glasse of the grace of God: a perfect Anatomie of the whole man. Wherein are expressed all sort of documents, both of the gracious promises of God to his owne children, and his justice against his adversaries: also of our faith in the promises

12 Psalmes are Psalmes of Instruction.

The Scriptures are profitable for all uses. 2 Tim. 3. 16.

Similie.

Simil.

ſes of God: of our infirmities; our patience: our conſtancy: and our deliverance from our troubles, and our thankeſgiving for the ſame, finally of our dutifull obedience to God, and care of his Church.

David by his doctrine teacheth thoſe to repent whom by his example hee had taught to ſin.

This is a *Didaſcalique* Pſalme wherein *David* teacheth ſinners to repent, by this doctrine, Who teached them to ſinne by his example. This ſcience is univerſall, and pertaineth to all men, and which neceſſarily we muſt all learne; Princes, Prieſts, people, men, women, children, tradſemen, all I ſay muſt be put to this Schoole, without which leſſon all others are unprofitable.

A generall leſſon for all perſons.

A marke of a true penitent ſinner.

But to the point. This is a marke of a true penitent when hee hath been a ſtumbling blocke to others, to be as carefull to raiſe them up by his repentance, as he was hurtfull to them by his ſin, and I never thinke that man truely penitent, who is aſhamed to teach ſinners repentance by his owne particular proofe. The *Samaritan* woman when ſhee was converted, left her bucket at the Well, entred the City and ſaid, *Come forth, younder is a man who hath told me all that I have done*, and our Saviour ſaith to S. *Peter, when thou art converted, ſtrengthen thy brethren.* S. *Paul* alſo after his converſion, is not aſhamed to call himſelfe *chiefeſt of all ſinners*, and to teach others to repent of their ſins, by repenting for his owne; happie and thrice happie is the man who can build as much as he hath caſt downe.

Iohn 4. 29.

Luke 22.32.

1 Tim. 1. 14.

Let Princes be aſhamed to ſin but not to repent.

The example of *Theodoſius* the Emperour.

Next he is a King, and yet not aſhamed to bee an example of repentance, by which all Kings and noblemen ſhould learne to be aſhamed of their ſin, but not to repent thereof. *Theodoſius* the Emperour after the ſlaughter that his Souldiers made at *Theſſalonica* came to S. *Ambroſe*, and humbly fell downe on his face amongſt the penitents, ſaying that part of the Pſalme, *Agglutinata eſt terræ anima mea, my ſoule is glewed unto the earth.*

Pſal. 44. 25.

David an experimented teacher. *Simil.*

Thirdly, *David* is an experimented doctor (as I have ſaid in the former two Pſalmes) and what he felt himſelfe, teacheth others; The Pilot who hath ſailed the Sea, can beſt teach others the art of Navigation. A Captaine can direct an armie beſt, who hath had proofe of the enemie himſelfe. So experience in Spirituall combates is of great worth, and he can beſt teach others to avoide ſinne, who hath overcome ſinne in his own perſon.

Learne to get remiſſion of ſinne.

The doctrine moſt neceſſarie for a Chriſtian to learne, is, the remiſſion of ſinnes. For although ye ſhould learne all other ſciences, what

what could they availe you without this? For (as one of the worthiest fathers sayes) *all sciences without this are unprofitable.* What if thou wert never so prudent in the lawes, if thine owne conscience accuse thee? and expert in Physicke, if thine owne soule bee sickly, and know the power of the stars, if thy sinnes throw thee downe to the lowest hels, yea albeit thou shouldest learne all the heads of *Theologie*, and teach them unto others, yet they are nothing worth to thy selfe, if thou hast not learned to repent of thy sinnes, and to have perswasion of mercy for them. The Devils beleeve and they tremble, the legion of Devils which came from the possessed, could pray to Christ that hee would licence them to enter into the heard of Swine, they could confesse and professe that Christ was the Son of God, the Devill can change himselfe into an Angell of light. *Balaam* can Prophecie, and many shall say, wee have done miracles in thy name. *Iudas* can preach, and many can speake eloquently, thinking to adde to *Pauls* bands, but one thing can they never doe, even assure themselves that their sinnes are forgiven them. This lesson none can learne but those who are θεοδίδακτοι taught of God. And this is the lesson that *David* teacheth all Christians who come to his Schoole, which if they learne, it is sufficient; This is that one thing which is needfull. I wish to God from mine heart, that Pastors of Gods word would leave ostentation, words of humane eloquence, and the shew of learning, and labour more to worke upon the hearts of the people a remorse for sinne, and an assurance of mercy.

Iam 2.19. Mar.5.12.
2 Cor.7.14. Num.23.
Phil.1.16.
Note.

VERSE. I.

Blessed is he, whose wickednesse is forgiven, and whose sin is covered.

BEfore I come to handle the words in particular, doe we observe in great, wherin *David* placeth happinesse and felicity. He more then twentie times in the Psalmes (describing who are happie) accounteth those onely so to be who are godly. Sometimes in the cause, *Blessed is the people whose God is the Lord*; sometimes in the effect, *Blessed is the man who judgeth wisely of the poore*, sometimes in the meanes, *as blessed are those that feare God, whose sinnes are forgiven* for as gold is alwaies gold, whether it be in the mine, where it grew, or put forth to exchange, or in the Kings treasurie, so godlinesse must be esteemed all

Psal.33.12. Psal.41.1. Psal.128.1. Psal.32.1.
Blessednesse sometimes imputed to the causes, sometimes to the effects, sometimes to the meanes.

all one, whether we judge it by the cause from which it had its beginning, or from the effects thereof, or from the meanes, whereby it is intertained, albeit every one of those have their owne place, the one as the fountaine, the other as the spring flowing therefrom.

Wherein many put happinesse.

There is no man, although never so unhappie, who doth not aspire and desire to bee happie, but they perceive not wherein happines consisteth, some place it *in the pleasure of their flesh with Ammon*, but his sudden repentance in thrusting away his sister, and his unfortunate end, shew that there is no happinesse in those filthy pleasures: some place happinesse *in riches with Cressus*, but finding the incertaintie thereof they will bee forced to cry, *O Solon, Solon*: others place happinesse *in honour as Absolom and Haman* who were both exalted on trees. But *David* (albeit having riches, honours, and pleasures in his kingdome) accompteth himselfe only happie in this, that his sinnes were pardoned.

2 Sam. 13. 4. 29. *Plutarchus.* 2 Sam. 18. 9. Hester 7. 10.

Note. *Those earthly things are a weake foundation whereupon to build, should we expect happinesse of an unhappie world?*

Chrys. in 1. *Cor. hom.* 4. *Simil.*

The vanitie of the *Philosophers* concerning happinesse is to be put away, of whom *Chrysostom* writeth, *they have woven Spiders webbs, by which they might marre the mindes of fooliſh men.* He who is a rebell to the King, can enjoy no benefits of the kingdome, but when he hath received the rod of peace, and hath procured the Kings favour, then he is happie. So although we had all the priviledges of nature, what will they bee to us if wee have not the favour of God, and assurance of the remission of our sinnes?

Hab. 2. 4. 2 Cor. 4. 13.

[*Blessed is he*:] He giveth out this beatitude in the singular number. The man, as *Habackuke*, also hath, *the just man shall live by faith.* The Apostle S. *Paul* saith, *I have beleeved, therefore I spake*, that wee may not infold our selves under the lap of generalitie, and say with Atheists and Papists, we will bee saved as other men are, for we beleeve as the Church beleeveth, but every man must have a faith of his owne, by which he must bee saved, for albeit there be but one common Medicine applied to all Christians who are penitent, yet every one of them must have that applyed to himselfe, even that Salve to cure his sore. For medicuments must be personall, we must have our particular warrant in our pocket for our debts, and not dreame that we are free of debt, when others are freed thereof. There are three gradations or climaxes answerable to the three degrees of nature,

Every man must be assured of his salvation.

A threefold gradation.
1 Nature.
2 Grace.
3 Glory.

ture, grace, and glory. The naturall estate of man is noted by sinne, impiety, and iniquitie; grace, by lightned of it, covered, not imputed; glory, blessed, blessed. Nature beginneth the worke, and it is full of vanitie, and it hath the roote of sinne, which groweth in all our hearts, that sinning sin and concupiscene, that Originall corruption, without which never man was borne, except Christ Iesus. Of this man esteemeth little, albeit he have it in his house, and the thiefe lying in his bosome. This roote of sin springeth up in two branches, impiety against God, and iniquity against man, this monster with these two twinnes are ever found together, they grow together, and live together, a sinner unrepenting is impious and irreligious towards God, and profane, and injurious towards men. When sinne raignes as a tyrant, and hath taken any captive to doe him service, is it any marvell, that hee rage against God by blasphemies, and against man by injuries? The man possessed with Divels who was amongst the graves threw stones at the passengers, as by the contrary, hee who is holy and sanctified is also godly and just, for these three cohere, Pietie, Iustice, Sanctitie. Mat. 8. 28.

Sinne is never alone, (as neither commeth the judgement of God alone) one draweth another, they are linked together as a chaine of iron, by which man is bound & carried to utter darkenesse, if the Angell who came to *Peter* in prison doth not loose them. This is set forth in the first Psalme, at the first verse, for he calleth them sinners, wicked, and scorners, *Peccatum peccatum trahit*; *one sinne draweth on another*, for sin groweth to wickednesse, and wickednesse to scorning of all religion, which is the extremity and highest degree of all evill. Mat. 22. 13. One sin draweth on another. Acts 12. 7. Psal. 1. 1. The degeees of sin.

This further is to be noted, that what deformity wee see and dislike in all the beasts they are found in one man. Wee detest the falshood of the Foxe, and the subtiltie of the Serpent, and yet man is falser then both, wee cannot abide to looke upon a Dogge when he licketh us his vomit, neither on a Sowe while she is wallowing in the puddle, and our onely delight is to swallow up sinne, and feede on our owne filthinesse, and when wee have beene clensed from it by repentance, we returne to it within a little time; we abhorre the greedinesse of the Wolfe, (albeit sometimes he can be satisfied) and yet our covetous heart is unsatiable. The crueltie of the Lyon is odious unto us, albeit it spareth the owne kinde, but man as *Athaliah* rageth against his The deformitie of beasts we allow in our selves. 2 Chron. 22. 10.

his owne blood; Every beaſt hath one deformitie which is no ſin in it, but a ſpectacle whereby man may hate that in himſelfe which he abhorreth in a beaſt, but man hath all deformities, he is more ſubtill then a Serpent, more craftie then a Foxe, more cruell then a Lyon, more filthy then a Sowe, more greedy then a Wolfe, &c. Yea much differeth from all thoſe, for all theſe may be tamed, but the tongue of man cannot bee tamed, and if one member of man be worſe then all beaſts, what thinke ye of the whole powers of mans nature? Looke then what evill commeth of ſin, it ſeemeth to be profitable and pleaſant for the preſent, as honey in the mouth, but in the belly it turneth to gravell and wormewood. *Iudas* thought his wages ſweet in receiving them, but after caſt that money backe in great ſorrow. *Ammon* was ſicke for love of his ſiſter, but when hee had fulfilled his luſt, he hated her more, then before he had loved her. Behold what Leproſies, Phrenſies, Fevers, Botches have ever fallen upon mans body, as many ſinnes, as fountaines of them, are preſſing downe his ſoule, which we ſhould lament, if wee were ſenſible of the ſmalleſt of them.

Note. One may have all beaſts properties.

Iam. 3. 8.

Note.

Pro 20. 17.

Mat. 27. 3.

2 Sam. 13. 15.

[*Whoſe wickedneſſe is forgiven*:] This threefold repetition of the remiſſion of ſins, argues the neceſſitie of the perſwaſion of this Doctrine: for it is an article of our Creede which we muſt beleeve, and for the which we are commanded to pray dayly; he hath promiſed it, who is faithfull; hee hath ſworne it, and given the earneſt of his Spirit to ſeale it. Wee muſt not doubt with theſe doubting Doctors, whether we ſhall obtaine mercie or not, but we may aſſure our ſelves of the remiſſion of our ſins. They alledge that of *Eccleſiaſtes*, *No man knoweth either love or hatred of all that is before him*. I Anſwer that place is to be underſtood thus, that externall things are not notes of Gods love or hatred becauſe they are common to good and evill.

Doct. We may be aſſured of the remiſſion of ſinne.

Eccleſ. 9. 1.

Objection.

Anſwer.

This perſwaſion indeede wanteth not the owne doubtings: *we doubt, but we deſpaire not*. Theſe doubtings ſpring from the ſenſe of our owne unworthineſſe, not of Gods goodneſſe. But if a man be not aſſured of the remiſſion of his ſinnes, his conſcience muſt bee left in a moſt miſerable agonie and torment. What ſhall become of him at the latter day, for the feare of eternall death, and the horror of Gods judgements will ever bee before him. It is a very true ſentence, *there can be no pleaſure in hoping for any good thing, if the feare of the contrary be joyned to it*,

Whence doubts ariſe in Gods children.

Note.

and

and if this be the greatest infelicity of the wicked to be tormented in conscience, because they see the anger of an irreconcileable God, then that must be the greatest felicitie of Gods children, when they finde that God is at one with them, which felicity commeth not without this assurance of his mercy.

But there is as great difference, betweene this πληροφορία, full perswasion, and presumption, as there is betweene two rebels, whereof one, having repented, doth finde meanes of reconciliation with the King, and so getteth his remission sealed, and the other who presumeth so much of the king without any warrand. And betweene one who dreameth of Golde, and another who hath it. *Simil.*

The grace of God is amplified by three notable similitudes, the first from a *burthen* of the which the sinner is lightned and made free. Sinne albeit before it be committed it seeme light as a fether, yet it is the heavyest burthen that ever man did beare, in these three respects. First, because it is Hereditarie, and man is borne with it, wherof except he be eased by baptisme, and the mercies of God in Christ it shall presse him downe to hell, for it hangeth on fast, and it presseth downe. Secondly, because it lyeth both upon soule and body, the *Israelites* were burthened with the taske laid upon their flesh, and *Ioseph* with irons, their soule being free thereof, albeit both burthened with sin. Thirdly, all burthens are sensible to the bearer, and the heavie burthen the greatest sense, but a sinner is contrary, he hath no sense; yea the greater his sin is, the more senseless is he. The feeling of thy sin is the preparation to thy ease and relieve. The *Israelites* groaned under *Pharaoh*, and the *Lord sent Moses*.

Gods Grace amplifyed by three similitudes.

Doct.

Sin is the heavyest burthen.

Hereditarie. Heb. 12. 1.

2. Vniversall. Exod. 1. 14. Gen. 39. 19.

3. Vnfelt. Exod. 2 23. 24.

3 Meanes to be free of sin.

Next, runne to him who is only able to pacifie God and thy conscience, even Iesus Christ, who cryeth, *Come unto me all ye that are weary and loaden (with sinne) and I will ease you.* Mat. 11. 28.

Thirdly, indevour to bee quit of it, and bee loath to take it on againe.

There is nothing able to disburden thee of thy sin, but Christ. Flie to the sound and new found out remedies, of Merit, Pardons, Pilgrimages, and see what they can availe thee.

Doctrine.

Christ only can take away the burthen of sinne.

Musculus, upon the Psalmes maketh mention of a Servant in *Germanie* who stole some of his Masters goods, and after being become wealthy, was greatly tormented in conscience for the same. Wherefore desirous of some ease, by the advice of a Po- *Musculus in Psal.*

piſh Prieſt, he gave ſome part to the Church, ſome to the poore, but yet his torment no whit eaſed, at the length (by the counſell of a true Servant of God) he reſtored to his Maſter his own, and craved mercy at Chriſt, and ſo received eaſe, wherefore there is nothing that can eaſe a troubled minde but Chriſt Ieſus, who hath taken our burthen upon himſelfe.

There are two ſorts of perſons to whom this Doctrine doth appertaine: the one, who are touched with no ſenſe of ſin, thoſe feele not the burthen, yea being drowned in the Sea, they feele no waters, and burnt up, ſent no fire; O dead ſoule, that when Gods judgements are ſo many waies purſuing thee with *Ionas*, thou art a ſleepe! The other, overmuch preſſed downe and moved with their ſins, almoſt diſpairing, who are the rareſt ſort, to whom alone this comfortable ſentence doth appertaine. It is *Gods honour to paſſe by ſinnes and to cover them.*

Some ſinners have no ſenſe, others too great ſenſe. Ionah 1 6. Prov 25.2.

[*And whoſe ſinne is covered.*] He is not content once to ſpeake of the remiſſion of ſin, but thriſe, uſing three ſimilitudes to expreſſe the ſame, to declare that it is a matter of great moment, as alſo that it is perfect and abſolute. He ſaith the wickedneſſe is pardoned, the ſin covered, the iniquity not imputed, a pretie gradation, *ſo that the weight of our ſinne ſhutteth not the way to Gods mercy.*

The triplication of this remiſſion argues the certaintie thereof.

He ſaith not, that he is happie who covereth his ſinnes; *for he who covereth his ſinne ſhall not proſper, but hee who confeſſeth his ſinne ſhall have mercy.* For the hiding of our ſinnes from God cloſeth the doore of repentance, and ſo as long as we uſe ſubterfuges and colours for our ſinnes, ſo long can wee never hartily repent of them, & God will not pardon an impenitent ſinner. He is a foole who would cover his wounds from the *Phyſitian*, for when the *Phyſitian* covereth it by healing it, it is beſt covered.

Pro. 28.13.

He is happie whoſe ſin God covereth.

Simil.

This covering hath relation to ſome nakedneſſe, and filthineſſe which ſhould be covered, even ſinne, which defileth us, and maketh us naked, why, ſaith *Moſes* to *Aaron, haſt thou made the people naked?* Sinne maketh us blacke as a Moore, defileth and maketh us like menſtruous garments, and thus being ſo diſgracefull we have neede to bee covered; the garments of our merits are too ſhort and cannot cover us, we have neede therefore to borrow of Chriſt Ieſus his merits, and the mantle of his righteouſneſſe, that it may be unto us as a garment, and as thoſe breeches of lether, which God made unto *Adam* & *Hevah* after their

Doct.

Sinne maketh us naked. Exod. 32 25.

Simil. Gen. 3.7.21.

their fall. Garments are ordained to cover our nakednesse, defend us from the injurie of the weather, and to decore us. So the mediation of our Saviour serveth to cover our nakenesse, that the wrath of God seaze not upon us, (hee is that white raiment, wherewith we should be cloathed, that our filthy nakednesse may not appeare) to defend us against Satan, (he is mighty to save, &c.) and to be an ornament to decore us, for he is that wedding garment; *Put ye on (therefore) the Lord Iesus Christ.* The properties of a garment. Revel. 3. 18. Isa. 63. 1. Mat. 22. 7. Rom. 13. 14.

But it may seeme that the word *hiding* or *covering* is not proper. seeing there is nothing hid from the eyes of God, whose eye pearceth unto the most secret thought of our heart? I answer with the Apostle; *hee calleth those things that are not, as though they were,* and things that are, as though they were not, because hee forgiveth them, as though they never had beene committed, and therefore he saith, *I have put away thy transgressions as a cloud, and thy sinnes as a mist. He will subdue our iniquities, and cast all our sinnes into the bottom of the Sea. As high as the heaven is above the earth, so great is his mercy towards them that feare him; as farre as the East is from the West, so farre hath he removed our sinnes from us. Though our sinnes were as crimson, they shall bee made white as snow, though they were red as Scarlet, they shall be wooll. I, even I, am he that putteth away thine iniquities for mine owne sake, and will not remember thy sinnes. If the wicked will turne, &c. All his transgressions that he hath committed, they shall not be mentioned unto him, but in his righteousnesse that hee hath done, he shall live.* So it is a like to bee covered of God, as not to have sinned at all. *Objection.* Rom. 4. 17. *Answer.* 1 Cor. 1. 28. Isa. 44 22. Mic. 7. 19. Psal. 103. 7. 12. Isa 1. 18. Ibid 44. 25. Ezech. 18. 21. 22.

The allusion of the words *Nassui* and *Cassui* is proper, for the sinnes that are pardoned are also covered. So most miserable is the state of those who are not reconciled unto God, for his majesty hath his revenging eye looking on them, and their actions to destroy them. *The Lord setteth their iniquities before him, and their secret sinnes in the light of his countenance,* whereas he casteth the sinnes of his elect, behind his backe. When God forgiveth sinne he covereth it. Psal. 90. 8.

What shall become of those, who thinke their sinnes to bee hid, if they come not to the open sight of the world, as though the sight of man was more to be feared then the sight of God? why should we not be more afraid of Gods sight, who may avenge himselfe on us, then of mens, who though they behold us, may either pittie us, or not be much offended at us. *Note.*

There

There are many, who to cover their ſinnes, runne to humane ſatisfactions. They purge clay with clay, they ad ſuperſtition to ſuperſtition, and in ſo doing in my judgement they carry timber on their backes, that the more timber they have, they may kindle the greater fire, for what are our merits, but a new fewell to kindle Gods judgements, and the more trees ye bring, yee kindle the greater flame. Then wee are greatly bound to the Lord, who when hee might have written our faults upon our browes, he hath covered and hid them, therefore let us not renue and raiſe them up againe, ſince the Lord hath buried them in the bottome of the Sea of his oblivion.

Mans ſatisfaction cannot cover ſinne.

Verse II.

Bleſſed is the man, unto whom the Lord imputeth not iniquitie, and in whoſe ſpirit there is no guile.

Doctrine. Sin is a debt.

THis third ſimilitude is taken from debt. But albeit wee are obliged and bound to God, either to satisfaction or obedience, yet the Lord taketh payment from our ſurety and ſo freeth us. For God will not take twice payment for one debt, ſo that we may ſay truely, if we beleeve in Chriſt, wee are not obliged nor bound to God for payment: for he hath our obligation, and hath nailed it to the Croſſe. This the Apoſtle teſtifieth writing to the *Corinthians*, *And all things are of God, which hath reconciled us unto himſelfe, by Ieſus Chriſt, and hath given unto us the miniſtry of reconciliation, for God was in Chriſt, and reconciled the world to himſelfe, not imputing their ſinnes to them.*

2 Cor. 5. 18, 19

Note. See how the Prophet by reiteration of this remiſſion of ſinne, extenuats and annihilats himſelfe, and brings himſelfe ſo low, that by impiety, ſin, and iniquity, wherof he granteth he found himſelfe culpable, and by lightning him of that burthen, covering of his ſinne, not imputation of his debt, he aſſured himſelfe to be releeved.

Objection. But it may be asked, how farre we ſhould be mindfull of our ſinnes, and whether they are ſo covered of God that we ſhould

Anſwer. burie them by perpetuall ſilence. To reſolve this queſtion, wee muſt remember what is ſaid by the fathers, that *our ſins are then remitted before God, when we accuſe our ſelves; and that then we are juſtified; when we condemne our ſelves; and that our ſins are then covered beſt, when they are moſt diſcovered to God.* And therefore

Note.

we

we ought to call our sinnes to mind, not that we should distrust of the remission thereof, but that the remembrance thereof may make us more thankefull to God, and more prudent that we sinne not againe, yea it maketh us ready to have compassion on others who have offended. Why we should remember our sinnes.

But another question ariseth, whether wee should desire that our sinnes should be hid from mens eyes, or opened? I answer, if God hath hidden them, reveale not thou them thy selfe, least thou be an authour of thine owne offence, and *it being the honour of God to conceale sinnes*, why shouldest thou dishonour God so farre, as to reveale that which God hath concealed: But if they be publike, why should they not be publikely confessed, as was *Achans*? *Objection.* *Answer.* Prov. 25.2. Iosh. 7. 20.

Moreover it may bee demanded, how can it stand with the most righteous God, who is the judge of the world, that hee should suffer an unrighteous man to goe free without punishment, for if he diminish any part of his righteousnesse, he must deny himselfe and his owne nature. It is answered that his justice is perfectly satisfied, to the uttermost farthing by Iesus Christ, neither could it stand with the equity and justice of the eternall God, that hee should have received satisfaction from Christ our suretie, and yet claime or recover the same of us, as I said before. *Objection.* *Answer.*

[*And in whose spirit there is no guile.*] Ye heard the first part of the felicitie of man, which standeth in his justification, that is the remission of his sinnes, the second part stands in his Sanctification, and purification of his heart, by the Spirit of God from Hypocrisie, which are the fruits answerable to the former. For the Lord never bestowed his Sonnes bloud to wash away any sin, but he bestowed his Sonnes spirit to sanctifie that man. The chiefe vertue that he craveth in a Christian is sinceritie, the chiefe vice he hateth, Hypocrisie. God esteemes not of outward parts, but being a Spirit he looketh to Spirits. *My Sonne* (saith he) *give me thine heart*, and as he is a spirit, so hee will bee worshipped in spirit. *Doctrine.* True felicity stands in justification and Sanctification. *Note.* Prov 23.26. Iohn 4 24.

Basilius as hee commendeth that sentence of *Plato*, that is *greatest extreamity of iniquity, when any unrighteous man would seeme to be righteous*, so he condemneth the opinion of *Euripides I had rather seeme to be good, then be so.* So that of all the things in the world the Spirit of God doth most abhorre and detest *Basil ad popul. hom. 24.*

Dissimulation most odious to God.

dissimulation in his service, neither is there any vice so opposite to true faith as Hypocrisie, for faith lodgeth in the heart, Hypocrisie, in the countenance: faith studies to please God, Hypocrisie seekes to please men, faith is lively and constant, Hypocrisie as a fading leafe fadeth incontinently: So that there is no agreement betwixt faith and Hypocrisie, more then betwixt a painted fire having neither light nor heat, and a true fire having both; or a shadow, and the body. And as the painting of an Harlots face wil soone melt before the fire, when the native and naturall colour of an honest woman will not change, so will counterfeit feinednesse soone vanish, *πᾶν ψεῦδος πρόσκαιρον ἐδὲ μόνιμον*, a fained thing cannot be firme and solid. Our Saviour Christ accounteth them to bee as painted tombes who have a goodly shew before men, but within are full of dead mens bones, faith & corruptiō they have a shew of life allthough they be dead. Were he not to be accounted a foole, that having nothing but a shew of Merchandise, would give himselfe out for a rich Merchant?

Hypocrisie an enemie to faith

Simil.

Nazian. De funere patris.

Mat. 23. 27.

Simil.

The sinne of Witchcraft and Idolatrie, are two great sinnes, but Hypocrisie is more dangerous then both; we have heard of many thousand Papists and Idolaters who have beene reclaimed and turned to God, and have confessed in what great errours they were; as also many Witches at their death have renounced their Master the Devill. But seldome have I read that Hypocrites have repented; when our Saviour (who never brake a bruised reed) thundred woes, He cryed, *woe unto you, Scribes and Pharisees Hypocrites*, and when he denounced judgement, He said, *whose portion is with Hypocrites*.

Hypocrisie how great a sinne.

Mat. 23. 13, 14, 15.

To conclude, let no man thinke that remission of sinnes can be separate from holinesse and sanctification, for they are borne together as two twinnes, and live together, yea the one cannot live without the other, how canst thou thinke from thine heart, that thy sinnes are pardoned, unlesse hartily thou hate sinne for which thou hast repented; then we may say that those get pardons for their sinne, who feele their sinnes, and feeling, do hate and fly from them, and flying from them with all the force of their heart, are carried to a contrary vertue, *being made free from sinne, we are the servants of righteousnesse. There is no condemnation*, saith the Apostle, *to them that are in Christ Iesus, who walke not after the flesh but after the Spirit*. But wee have deepely to consider that in all our religion, the Lord loveth nothing so much

Remission of sinnes joyned with holinesse.

Rom. 6. 18.

Ibid 8. 1.

God loveth sincerity in a Christian.

Iohn 1. 47.

much as sinceritie, *Behold a true Israelite in whom there is no guile.* He doth not looke to the measure of thy repentance, faith, or love, but to the uprightnesse thereof. *Lovest thou me, lovest thou me, lovest thou me,* saith our Saviour to *Peter*? *He craveth truth in the inward parts.* John 21.15. Psal. 51.6.

Men love not false gold, rotten stuffe, or any superficiall matter whatsoever, and wee alas care not to carry about with us a counterfeite religion. Let us try our selves therefore whether we be in the faith or not, God cannot be deceived. *Simil.* 2 Cor. 13.5.

The Papists take from this text some occasion of stumbling, for they would make a part of righteousnesse to be Christs, another to be ours, that which commeth from Christ is ours by imputatiō, ours againe to be inherent, because he saith *in whose heart there is no guile*? But they confound Justification with the effects therof, opposing the spring to the fountaine, not driving them from it. So is the righteousnes of Christ the fountaine of all our happines, & the cause of the Kingdom, & if there be any dropps of righteousnes in us, they spring from that fountaine, & are the way by which we must attaine to the kingdome, & so may we say with the Apostle, *That Christ is made our righteousnes.* Albeit we be of our selves unrighteous, yet by him we are made righteous, albeit we are not able to pay the debt our selves, yet seeing Christ hath payed it for us, we are freed. *For as by one mans disobedience many were made sinners, so by the obedience of one, many shall be made righteous.* By which wee are evidently taught that by Christs righteousnesse, we are righteous before God. *I will not glory because I am righteous, but because I am redeemed: not by reason I am voyd of sinne, but because my sins are pardoned, not because I have done good, or received good from others, but because Christ my advocate is with the father interceding for me, for his blood was powred forth for me.* Indeede the Saints of God, yea the very best of them cannot cleere themselves of Hypocrisie, neither doe we sincerely serve our God as we ought to doe, but one thing wee know, that we have a displeasure within our selves for it, & doe it not willingly, which therfore the Lord pardons in his Saints. Answer to the Papists. 1 Cor. 1 30. Rom. 5.19. *Ambros. de fac. et vita beata. lib. 1. cap. 6.*

The markes by which ye may know whether ye be sincere in Gods service or not are these. 3 Markes to try our sincerities.

First ye are upright, if ye have an upright indeavour to approve your selves to God in all things, seeking not to please men, but him, who seeth the heart; not caring to be judged of I.

1 Theſ. 2. 4. 1 Sam 15. 30. men, but ſtanding and falling to your owne Lord, whereas contrarily Hypocriticall *Saul* knowing himſelfe in diſgrace with God, deſired *Samuel to honour him before the people.*

2 Secondly, a ſincere heart hateth all ſinnes, eſpecially his owne, and troubleth himſelfe little in amplifying other mens ſinnes, but very narrowly and ſharpely will taxe himſelfe, and will call himſelfe with Saint *Paul, The greateſt of all ſinners.*

1 Tim. 1. 15.

3 Thirdly, a ſincere Chriſtian profeſſeth religion for the love of the ſame, and for no other reſpect, and loveth good men for no other cauſe but for their godlineſſe, whereas Hypocrites may doe both outwardly, for ſome worldly reſpect either of benefit or credit, which they may purchaſe by theſe meanes.

I pray God therefore that all of us may remove from our hearts this vale of Hypocriſie & diſſimulation in Gods ſervice, that we may ſtudy to approve our ſelves to God in the ſight of Chriſt, in all integritie and ſingleneſſe of minde, to the end that all our ſervice may be acceptable to him.

Verse III.

When I held my tongue, my bones conſumed, or when I roared all the day.

The ſecond part of the Pſalme.

WE have heard the propoſition of the Pſalme, concerning the true happineſſe of man conſiſting in the remiſſion of his ſinnes, now followeth the confirmation thereof by his owne example, wherein hee ſetteth downe himſelfe in two eſtates: one before confeſſion, moſt miſerable, and as it were upon the racke of Gods juſtice, inwardly and outwardly tormented, the other after converſion and confeſſion, that the Lord tooke away not onely his ſinne, but alſo the puniſhment thereof. This is the diviſion and ſumme of theſe three verſes following: firſt *David* propounds himſelfe to be an example to us, that we may learne to put difference betwixt an obſtinate ſinner, and a penitent ſinner, for our hardneſſe of heart procureth us infinite diſcontentments and miſeries, which unfained repentance removeth, and whereof by it we are eaſed. He ſetteth forth himſelfe for an example. *For when I concealed my ſins* (ſaith he) *I was tormented with innumerable dolours: but when I revealed it, then I got eaſe,* Hee ſetteth firſt as it were the very markes & ſcarres of his wounds that he may the more profit us.

By

By this we may learne, that the particular benefits bestowed upon any member of the Church, should bee employed for the common utilitie of all the body, as they who are recovered from any deadly sickneſſe muſt, (to speake with *Nazianzen*) endeavour to recover thoſe who are affected with the ſame diſeaſe, according to that of the Poet,

Haud ignara mali, miſeris ſuccurrere diſco.

Particular benefits ſhould redound to the good of the whole Church. *Simil.*

Having had experience of miſery, I learne to ſuccour them that are in miſery.

[*And when I held my tongue.*] The ſilence of *David* letteth us ſee the craft of Satan, who doth no ſooner allure us to ſin, but he furniſheth us with excuſes by which we may cover our ſin, as unto *Adam* figgtree-leaves to hide his nakedneſſe; ſometimes he biddeth us deny, ſometimes extenuate, ſometimes defend our ſinne, and thus the cover is worſe then the ſinne. Hee taught *David* three engines to cover his adultery, firſt he ſent for *Vriah*, thinking that he would have lien with his wife: then he cauſed him for the ſame end to be made drunke, and thirdly to be put in the front of the battle to be ſlaine, but the more hee ſtudied to obſcure and hide that ſin, the more the Lord did to reveale it. See what a thing it is for a man to hide his ſin from God, as though he ſaw it not, but the more he ſtudieth to obſcure it, the more the Lord will manifeſt it.

Satan who teacheth man to ſinne, furniſheth him with cloakes to cover it. Gen. 3. 7. Three waies whereby David thought to cover his ſinne. 2 Sam. 7. 8. 13. 15.

[*My bones conſumed:*] God ſporteth not at the ſinnes of his elect, but outwardly doth deale with them more hardly, and chaſtice them more rigorouſly then he doth the reprobate. *Davids* troubles and paine were partly externall, partly internall, externall, I call thoſe that were caſt on his body, internall upon his conſcience. And in the body there were torments and vexations, ſeaſing ſometimes on his fleſh, which was leſſe painefull, ſometimes on his bones, which was more grievous, yea almoſt intollerable as experience teacheth. And this is Gods juſt recompence, when we beſtow our ſtrength on ſinne, God abateth it, and ſo weakeneth us; *Samſon* ſpent his ſtrength on *Dalilah*, but to what weakeneſſe was he brought? Let us therfore learne that God hath given us bones, and the ſtrength thereof for another uſe, that is to ſerve him, and not to waſt or be prodigall of them in the Divils ſervice.

Doctr. God winketh not at the ſins of his children.

Iudg. 16. 4. 21.

[*Or when I roared.*] By this he would ſignifie, that his prayers ſo long as they were not mixed with faith and repentance,

were no better then roaring, that is, then the crying of any brutiſh and unreaſonable creature, for this is a Metaphor, taken from Lyons caught in a ſnare, as appeareth in the third of *Amos*, where there is a manifeſt difference betweene the faithfulls prayers, and the prayers of the faithleſſe, the ſacrifice of the one is kindled from heaven, and when hee powreth forth his ſpirit he eaſeth his heart. But with the Hypocrite in the day of viſitation it fareth, as with a beaſt that is wounded or haled with ropes, which with roaring and ſtrugling ſtraines it ſelfe, and with brutiſh raging doubleth the paine. There is no doubt, but but when affliction lighteth upon men who are tainted with hypocriſie, the aire is beaten with many ſuch roarings, and men flutter like birds in the net when God hath caught them. But all theſe ſenſeleſſe prayers availe them no more, then if an Oxe ſhould breake out of the ſlaughterhouſe, with the rope tyed about his horne, and his tongue hanging out with much madneſs, having received a knocke with the Axe; whereby the contrary, great is the excellency of faithfull prayers, the ſmoke whereof aſcendeth up before God out of the Angels hand: wheras men who connot confeſſe their ſin rage & roare deſperately. Yet let us not thinke, but that the children of God are oftentimes brought ſo low, that they are not able to utter perfect prayers with their lippes, but abruptly utter halfe words to God, or ſhort ſentences as Chriſt himſelfe did in the Garden, and upon the Croſſe. And *Hezekiah* chattered like a Swallow, and mourned like a Dove, for it is well ſaid, *Graves curæ tacent, leves loquuntur; Waitie cares are ſilent, thoſe that are ſmall or light ſpeake.* Gods children doe finde a combate in all their prayers, as wee ſee greene wood ſmoaking long before it take fire. Wee are therefore to put a difference betwixt this and roaring, becauſe afflictions come ſo thicke upon Gods children, that ſcarce they can get licence to ſwallow their ſpittle, albeit in the meane time they have a ſweet ſenſe of Gods grace, and God putteth his owne arme betweene them and the grave, that they ſhould not bruiſe themſelves with any fall.

A difference of prayers proceeding from faith, and no faith.

Simil.

Apoc. 8. 3.

Note.

Mat. 26. 39.

Iſa 38. 14.

Simil.

Iob 7. 19.

Sinne maketh men like beaſts.

Sinne toucheth him at the heart.

Sinne maketh men both in their actions and paſſions like beaſts, and therefore if we deſire not to roare with them, let us not follow beaſtly pleaſures.

Moreover hee letteth us ſee how neerely, yea at the verie heart he was touched for ſinne, many ſeeme to bee grieved and lament

lament for their sinne, but often times it commeth to passe that their tongue only lament, and their teares (as wee have in proverbe) soone drieth up.

[*All the day.*] He sheweth that his sorrow was continuall, & not as the dew of the morning; There is an aggravation of his griefe, for though it was no light sorrow which pierced to his marrow and bones, and must needes have beene grievous, which drew out such roaring and unaccustomable cryes and horrible, like the roaring of a Lyon, yet was it most of all grievous unto him that he could not be released of his sorrow through intermission of time. A Gradation to be noted.

There is great difference betweene the griefe of the godly and of the wicked, for the passions of the godly proceede from a good ground, that is from the sense of Gods anger; the other is only from the sense of their paine. Then the godly albeit with *Iob* and *David* they do sometimes overshoote themselves, yet they take up themselves againe, least they overpasse their bounds. Difference betwixt the godly and wickeds griefe.

VERSE. IIII.

(*For thine hand is heavie upon me, day and night; and my moisture is turned into the drought of summer. Selah.*)

YEe heard the amplification of his sorrow which pierced his bones, next made him cast out such cryes and roaring. Thirdly, which continued so long. Now hee declareth the cause of all, even the heavie hand of God upon him.

[*For thine hand is heavie upon me.*] The hand of God is either a comfortable hand, in feeding his Church; *Thou openest thy hands and they are filled with good things, or* powerfull *in* defending *and* chastising *her.* As the hand of a father both feedeth and chastiseth his child, the one in him being as necessary as the other. Psal. 104. 28.

Observe first that all afflictions are Gods hand, *Shall there bee evill in the Citie and the Lord hath not done it*; his hand ordaines them: Hence Saint *Paul* saith, *That no man should bee moved with these afflictions, for ye your selves know that we are appointed thereunto.* His hand who executes them caused *Iob* to say, *The Lord hath given, the Lord hath taken*, and this made *David* to say, *Suffer Shimei to curse, for the Lord hath bid him.* And his hand *Doctrine.* All afflictions are Gods hand. Amos 3. 6. 1 Thes. 3. 3. Iob 1. 21. 1 Sam. 16. 11.

hand alſo orders and diſpoſes them, and turnes them to ſuch ends as are fitteſt.

Doctrine. Wee ſhould looke to God when we are ſmitten.

Next, See how *David* liſteth up his eyes to God in the midds of his troubles, and acknowledgeth the hand of God ſmiting him, wherein many men faile, who albeit they acknowledge all things that befall them to come by Gods providence: yet when they are touched with ſome trouble, they looke not to God who chaſtiſeth them, but to the Secondarie meanes and inſtruments that God uſeth for that effect. *Why ſhould yee be ſmitten any more; for yee fall away more and more. Thou haſt ſmitten them* (ſayth *Ieremie*) *and they have not lamented.* And *Iſai. The people have not turned to him who ſmote them.* Even as if a man, being wounded, ſometime would accuſe his owne ignorance and ſlouth, in that he did not eſchew the ſtroake, ſometime would bite the inſtrument, dart, or ſword that hurt him, when rather he ſhould ſeeke remedies to cure his wounds. So rather let us looke to God who chaſtiſeth us, then to ſecond cauſes and inſtruments. *Let us returne unto the Lord who hath wounded us and will heale us againe. Nazianzenus* ſayth, *ad te percuſſus ad te reſpicio, and I am ſmitten by thee, to thee doe I looke, who haſt pierced me.* Let us not be like the *Ægyptians* that acknowledged the finger of God; but repented not. See that we deſpiſe not the judgments of God by a beaſtly ſtupiditie and ſenſeleſneſſe, or the ſharpneſſe of trouble extort words of impatiencie. It is enough that it is in the hand of God who ſmites, to whom wee looke, and from whom we beg mercy.

Iſay. 1.5.

Ier. 5 3.
Iſa. 9 13.

Simil.

Hoſea 6.1.
Nazianz.

Exod. 8.18.

A ſure ground of patience.

Here is a notable ground of patience in affliction, that it is Gods hand under which we ſhould humble our ſelves, yea, with meekneſſe bow under it, it being the hand of our father. *Shall I not drinke of the cup that my father hath given me to drinke?* If it be a little bitter at the top, the bottome will have a pleaſant farewell.

Ioh. 18.11.
Note.

Doctrine. The troubles of the Godly turne to their good.

Moreover the hand that ſmiteth the Church, is no further ſtretched then to her benefit, the Lords hand is not ſhortned, that it cannot ſave. *The ſame hand is under her head.* This made the Saints patient. *I was dumb & have not opened my mouth, becauſe thou didſt it.* It made *Hezekias* to ſay, *what ſhould I ſay, for hee hath ſaid it to me and hath done it.* And *Eli, it is the Lord, let him doe as ſeemeth to him good.* And *David, if he ſay I have no delight in thee. Loe here am I, let him doe to me as ſeemeth good in his eyes.*

Iſay. 59.1.
Cant. 2.6.
Pſal. 39.9.
Iſay. 38.15.
1. Sam. 3.18.
2. Sam. 15.

The

Then if afflictions be the hand of God, as they are indeed; what neede we run to Physitians with *Asa*, or *Ahaziah*, *Pharaoh*, *Nebuchadnezar*, *Saul*, *&c.* to Belzebub, Astrologians, Witches, Devils, &c. to seeke our deliverance, since wee have the hand which made us, al-sufficient to cure us. Let us goe gripe and kisse that hand which formed us, reformed us, fed us, defended us, drew us from Idolatry and hell it selfe. 2 Chron. 16. 12. *Note.*

[*Day and night.*] The circumstances of the time, and the continuance of the same, should put us in remembrance, that if wee cease not night and day to offend God, why should we not bee patient both day and night, to sustaine the markes of his displeasure, & just retributions of our sins; therefore she should at least have no cause to be impatient when our trouble lasts longer, in regard we have spent longer time in sin, without thinking: long Yea justly he might have requited us with everlasting plagues in hell, whom hee suffereth not but a little with momentaneall chastisements to be afflicted. So *David* gives us a singular example of fortitude and patience, who could indure those of long time, when wee will scarce abide eight dayes tryall without grudging. *Iob* suffered his pains night and day, for hee saith, *When I say my bed shall comfort me, then thou affrightedst me with visions, &c.* This threatening was given forth, *When it is evening we will say, would to God it were morning, and in the morning, would God it were evening. A daughter of Israel was bowed by the Devill* 18. *yeeres. The woman with the bloody issue* 12. *yeeres. Æneas was sicke of the Palsie* 8. *yeares, the man cured at the Poole of Bethesda* 38. *yeeres.* So we must not impose hours and dyets to God, for hee knoweth the appointed time of our deliverance, and he will save us when he pleaseth. The *Israelites* were in *Ægypt* 400. yeeres, and in *Babilon* 70. yeeres. The ten generall persecutions lasted 300. yeeres, even till *Constantines* dayes. *For if we walk stubbornely against him, he will bring seven times more plagues upon us, according to our sinnes.* And againe God by the continuance of his hand will hold us in continuall exercise of grace, as of humilitie, faith, patience, prayer, and repentance; for as one having a precious Iewell in his hand, so long as he watcheth he is carefull to keepe it, but being asleepe it may readily fall out of his hand. So God holds us waking by continuall exercise, that we may keepe the grace which we have gotten The fire is kept in by often blowing, which goeth out by discontinuance.

Doctr. Much time spent in sinne, requires a great time of troubles. Iob 7. 13. Christians indure long trouble. Deut 28. 67. Luk. 8. 43. Acts 9. 23. Iohn 5. 5.

Doctrine. The time of the Churches deliverie knowne to God. Exod. 12. 40. Lev. 26. 19.

Doctrine. Continuance of troubles exerciseth our grace. *Simil.*

Doctrine. Body and ſoule joyntly puniſhed, being yoakefellowes in ſinne.

[*My moyſture is turned into the drought of Summer.*] *Davids* griefe was not onely internall but alſo externall by ſickneſſe, for as the body was an inſtrument of ſinne, it worthily and duely is puniſhed, and as they were yoake fellowes in ſinning, it is juſt with God, that they ſhould be companions in ſorrow. It is no ſmall matter when the body is diſeaſed, though the mind be well eſtabliſhed, but when both are diſquieted, the cure is ſo much the more hard. *The ſpirit of a man will ſuſtaine his infirmity* (of the body,) *but who can beare the troubled Spirit?* So that the Philoſophers ſuppoſed that man to be happie, who had *mentem ſanam in corpore ſano, a ſounde minde in a ſound body.*

Pro. 18. 14.

Many being whole are moſt diſeaſed.

Then if we be whole, let us give thankes to God and dedicate our lives to his ſervice; if we be ſicke, crave of him pardon and mercie, ſeeking reliefe at his hand, and repenting our ſinfull life. Therefore I thinke that many in their beſt health are ſicke, becauſe they abuſe their health, and many ſicke are whole, who turne to God, and from their greateſt ſickneſſe ſeeke medicine againſt their ſinne.

[*Selah.*] It is here added, firſt to ſhow what a torment it is rightly to feele the burthen of ſin, ſo that he leaveth this pauſe or groane, as we will doe at things wherewith wee are greatly affected.

Next it declareth what weight this doctrine hath, and of what uſe it ſhould be to rebuke us, who thinke ſo little of ſinne, as we have ſcarce in all our dayes at any time mourned for it.

Verse V.

Then I acknowledged my ſinne unto thee, neither hid I mine iniquity: for I thought, I will confeſſe againſt my ſelfe, my wickedneſſe unto the Lord, and thou forgaveſt the puniſhment of my ſin, Selah.

David hath hitherto propounded the doctrine of the remiſſion of ſinnes, and brought in his owne example for confirmation of the ſame. Wee have ſpoken already of his ſorrow for his ſinne, now followeth his confeſſion of the ſame before God, which is a neceſſary part of repentance.

Doctrine. Confeſſion a neceſſary part of repentance.

[*Then I acknowledged my ſin unto thee.*] Yea have heard the eſtate of *David* before his confeſſion, when the heavie hand of God was upon him. The ſecond part of his experience is ſet downe in this verſe, comprehending the feeling of Gods mercie, the occaſion whereof was the confeſſion of his ſinnes, and the end, the remiſſion of the ſame. The

The former hath these parts, first the time, *then*: secondly, the ground, *I thought or (said I will confesse*: thirdly the matter, *my sinne*, iniquity and wickednesse: fourthly the manner, first in respect of God, *to thee*: secondly, in respect of himselfe: *against my selfe.* The division of this verse.

The latter part, *And thou forgavest the punishment of my sinne. Selah.*

This diligence in describing his confession so oft. First, that he acknowledged his sin. Secondly, that he would not hide his iniquity, but confesse his Apostasie to the Lord, declareth he hath gotten victorie over all Hypocrisie, and obtained the hold of sincerity and simplicitie. *David* overcame Hypocrisie.

[*Then.*] This circumstance agueth, that first hee behoved to feele his sin, and the bitter pangs inflicted upon him because of it. For when men are cast downe, then it is a most fit occasion for God to worke grace in them, as when men are greatly extenuate by sicknesse, it is a convenient time for a Physitian to give medicine. And surely afflictions are necessarie preparations to grace. For our nature is like fallow ground, which if it be not broken up by tentation, it is in vaine to sow seede thereon. To which purpose, God placed the conscience in mans soule to shew unto him his wrongs, and to follow him, and apprehend him, yea and set up a gibbet in his soule, to which it adjudgeth himselfe, to the end it may bring himselfe to seeke pardon and mercy. As then God brought light out of darkenesse in the beginning of the world, so he bringeth the joy of his elect out of sorrow. And as by Christs death he brought life to the world, so he killeth us to make us alive, that we may take heart to us, and say, *after darkenesse I shall see light.* And *I know that this hand that is so heavie upon me is under mine head, to bring me light out of this darkenesse, life out of that which for the present seemeth more bitter then death it selfe.* God chooseth the most fit times to worke grace in us. *Similie.* *Simil.* The use of the conscience in man. *Simil.* Gen. 1. 3. *Simil.* *Simil.* *Doct.*

We see also here an infallible example of the frowardnesse of our owne nature, which cannot be restrained without extreme dealing, for *David* is laid upon the racke and almost stretched asunder, and disjoynted before hee can be brought to a sincere confession, which should teach us, that wee should enter to an heartie mislike of our selves, and be displeased with our intractablenesse, which hath moved God to heave us up and cast us downe againe. For if we would judge our selves, we would not Force must reclaime the frowardnesse of our nature.

provok him to such extreame dealing, neither would he not condemne us, but be a comforter in our agonies. Yea *David* in this teacheth us to judge wisely of the poore, and those who are troubled in their conscience (for when men are so afflicted, they are called mad, Melancholick, desperate) assuring our selves that Gods deerest children are often rent in peeces, all their tacklings may be burst asunder, their bruised barke left to the mercie of the winde and waves, and yet come to a comfortable harbour, and safely arive at shoare.

Moreover those wicked sort of people are to bee condemned, who with a Sardinian laughter rejoyce in their sin, and sport themselves therewith, yea boast of their mad humours, when God in the meane time is bending his bowe at them.

[*I acknowledged my sinne, neither hid I mine iniquity.*] He useth three phrases to shew his confession, I made it knowne, I hid it not, and I confessed it, he in like manner to expresse his filthinesse useth three termes, wickednesse, sinne, and iniquity, as he did in the beginning of this Psalme. And as farre as hee expresseth his corruption by aggravating it by such degrees, so far hee doth shew forth his griefe for it, and his sinceritie in repentance, not hiding but acknowledging and confessing it, that as the venome of sinne infected him, so he labours to expell it, & make no conditions of peace to discover it, to quit himselfe of it as his deadly enemie, with whom he will make no paction, but make his complaint to God, that he is wearied of it.

Davids repentance proportionable to his sinne.

But this seemeth strange that he saith he made his sin known to the Lord, to whom nothing is unknowne, for he who foreknew we should sinne, before we were, can hee bee ignorant of our sinne when we doe it? This is spoken after the manner of men. So we are bid shew our necessities to God, not that he is ignorant thereof, but that he may provide for them. And God is said *to come downe and see the affaires of man*. So God sees mens doings, *with a most acurate and sharpe eye*. But he is said to know the sins which are laid open by us, when we confesse them unto him, that therby we may be the more moved. So Godwilleth not this for his sake, but for our cause, for this commemoration of our sinnes sharpeneth our prayers, & maketh us more ready to prayer, by our confession, we shew no new thing to God, but we testifie wee know, that whereof we were ignorant before.

How man makes sinne knowne to God.

Gen. 18.21.

Whence knowledge of sin proceedeth.

A man learneth a great lesson, if hee learne to know his owne sinnes.

sinnes. *I know mine iniquity* (saith *David.*) This knowledge commeth by the law, therefore we had neede to have the law ever before our eyes; as a mirrour in which if wee looke, it will perfectly let us see all that we have done. The great misery which lyeth upon this world, is, that they know not their sinne, and therefore they cannot acknowledge it, wherefore let us beg of our gracious God that we may in mercy see our sin, & confessing it may finde grace after our acknowledgment thereof.

[*I made knowne*] He addeth another degree of his true repentance, it was without hypocrisie, for he hid it not, nor used any subterfuges, colours, excuses, extenuations, denyals, or other shifts, which the Devill teacheth men to use to prejudice them of mercy, he quiteth himselfe of all these; And this is the second preparation to grace, when men not onely come to a sight and acknowledgment of their sinnes, but with all growe to a resolution that they will be content to deale with God so sincerelie, that they will not hide their sinne any more, but they will bee the greatest censurers of themselves.

A second preparation to grace.

Concerning the hiding and covering of sins, I spake in the beginning of the Psalm, wherunto let this be added, that while we hide our sinnes we cannot deale truely with God.

Note.

For I thought, or said, purposed and resolved to confesse heartily my sinne. The same phrase the forlorne Sonne used: Hee said, *I will rise and goe home to my father,* which Christian resolution is necessarie to repentance, for otherwise men at starts and brads now and then to repent, and have feeling of sin and confesse, as *Pharoah, Saul, Cain, &c.* indureth not, because it is not accompanied with resolution. Therefore let us have meditations of our sinnes, and resolutions to amend our lives, for all the rest as lightenings will flie away as soone as they come; A wise man doth his businesse advisedly, but a foole babbleth forth what hee knoweth not. Therefore *Salomon* said and resolved, *The Sacrifice of fooles is abomination to the Lord.* Then (I pray you) bee wise and resolve to doe well.

Doctrine.
A Christian resolution necessary to repentance.
Luk. 15. 18
Exod 9. 27
1 Sam. 15. 24
Gen. 4 13
Pro. 15. 8

[*I will confesse against my selfe my wickednesse unto the Lord*] See now how he is not ashamed to confesse his sin, and breake out in an open Proclamation of the same. For his knowledge of sin banished his Hypocrisie that hee would not hide it, and the last point of his resolution is to confesse it to God and the Prophet *Nathan.* By this yee may clearly perceive the degrees by which

The degrees by which God worketh grace, and the Divell induration in sinners.

God worketh grace in a Christian, as by the contrary the Devill worketh induration in sinne. For first, the Devill blinds man that he should not see his sinne, next hee teacheth him to cover his sinne, and finally never to confesse his sinne. But God by the contrary, bringeth a man to the sight of sinne, to a discovering of sinne, and last to a free confession of the same.

Doctr. True repentance is voluntary. Gen. 4. 13. Mat. 27 4. Iudg. 1. 7

This Confession of sin is an unfained profession to leave it off. It is not extorted as the confession of *Caine* who being punished with the fury of conscience, said, *his burthen was greater then he was able to beare*, neither of *Iudas*, who also confessed he had slaine the innocent blood; neither through extremitie of paine with *Adonibezek* professing hee was justly recompenced with that measure, wherewith he had met others, *seventy kings were under my table, their thumbs & toes cut off, as I have done, the Lord hath done to me*. Neither with the *Ninivites*, for feare of the present judgement at the word of *Ionas*, neither with *Achab* for the same cause. But *Davids* confession commeth from an unfained remorse and griefe for his sinnes, and confidence in Gods mercies, as being truely moved, and having a sense and feeling of his owne misery. *A man who hides his sinne* (as yee heard before) *shall not prosper*, wherefore let our confession be simple, and as we were not ashamed to sinne, let us not be ashamed to confesse our sinne. If we come before an earthly Tribunall and confesse, we condemne our selves, but before the heaveniy tribunall our confession procureth our absolution.

Ionah 3. 8

1 Kings 21. 27

Pro. 28. 13

Davids confession of sinne whence it proceeded.

[*Vnto the Lord.*] Against thee have I sinned, therefore to thee onely I confesse, and indeede great reason have wee so to doe. For God onely knowes all our sinnes. Secondly, hee is onely able to pardon them. Lastly, he is a secret confessor, he will not divulge our confessions, or send word of them to the Pope, or reveale them to our disgrace, to the world.

For what causes we should make confession to God.

Chrysost. in Psal. 50.

It is great reason we should confesse our sin before God, and before men also, if we have publiquely offended. *I say not confesse to thy fellow servant who may reproach thee, but to God who may heale thee.* This auricular confession was not knowne in *Davids* time.

Objection. But did he not confesse himselfe to *Nathan*?

Answer. It is to be understood, that God revealed it first to *Nathan* extraordinarily, and he told *David* thereof first, *Thou art the man*: so that *David* finding his sin was revealed, why should he

2 Sam. 12. 7

have

have striven against God by concealing it? But when God obscureth our sinnes from the world, why should wee round them in the eare of any Popish Priest, who not only hath no warrant of God for his calling, but maketh his advantage of our confession, and by it doth provoke us to more sinnes, as experience hath taught us; as also doth reveale them to his Generall, and he to the Pope, against their owne oath of secrecie. See if wee be wise, when we have our God to confesse us, wee make our selves a prey to Sathan, and detect our nakednesse to such who cannot only not cover us, but doe discover our follies and secrets to such who may make us more shamefull, and that is the just judgement of God on such as thus doe, who by so doing intangle themselves, and advance the kingdome of Antichrist: loe here *David* saith, *he will confesse his sinne unto God*, hee hath great reason so to doe, as also we have to doe the like, because God is the partie offended, and none can forgive us our sinnes but he onely. *Who is like our God, that passeth by the sinnes of his people?* What reason have we to confesse a debt to him, to whom wee are addebted in nothing? The *Iewes* who were blinde in many things, yet they said; *God only could forgive sins. If we confesse our sinnes, he is faithfull, who will forgive us.* And seeing confession is a part of divine worship, which the Lord will not communicate to any creature: wee were traytors to God, to confesse our selves to any but him, because in so doing, wee derogate so much from his glory, and substract from his honour so much as wee give to any other. Confesse your sinnes therefore to the Lord your God, and use daily confession, as ye sinned daily. Let no sinne passe the secretest cogitation of your hearts, without a secret confession of your heart, and (as I have said) if ye become offensive to the Gospel publiquely, and God hath revealed that sinne, repent it publiquely, and honour God as much by your publique repentance, as ye have dishonored him by your publique sin: Vpon such a publique repentance, was the incestuous man received in againe, it is *sufficient that the same man was rebuked of many*: And in the *Acts*, it is recorded of the beleevers of *Ephesus*; *they came and confessed their workes before the multitude.*

Against auricular confession.

Why we are to confesse our sinnes to God. Mic. 7. 18.

Mar. 2. 7.

1 Iohn 1. 9.

Confession a part of Gods worship. Esa. 41 8.

2 Cor. 2 6.

Acts 19. 18.

As for private confession, I thinke it also expedient, (but not as the Popish auricular) for in injuries man doth to man (as often they fall out) wee ought to confesse our fault to the partie offended

Private confession when it should be made.

Luke 17.4. offended, yea, crave of him pardon, ſo to be reconciled to him. As we are commanded, *If thy brother treſpaſſe againſt thee ſeven times in a day, and ſeven times in a day turne againe unto thee, ſaying; it repenteth me, thou ſhalt forgive him.* And God ſends *Abimelech* to *Abraham* to be reconciled, for detaining of his wife, that he might obtaine the benefit of his prayers. And *Iobs* friends to *Iob*, to confeſſe their fault. As alſo, privately wee may goe to the Miniſter, and declare our griefe. *Confeſſe one to another.* We urge no confeſſion, neither yet of all things, neither at ſet times, as at Eaſter, but on all occaſions; let them powre forth their heart in any Chriſtians boſome, for their owne eaſe.

Gen.20.7.

Iob 41.8.

Iob 5.16.

Doctrine. [*Againſt my ſelfe.*] This declareth unto us, that whoſoever will truely confeſſe his ſinne, muſt be his owne greateſt enemy. So *David* ſhamed himſelfe to all poſteritie, that Gods grace might be knowne; for it is the nature of true confeſſion, to aggravate our ſinnes, and caſt downe our ſelves. The Prophet calleth himſelfe a Beaſt before God. S. *Paul* accuſed himſelfe of blaſphemie; *I abhorre my ſelf, and repent in duſt and aſhes*, ſaith *Iob*. *Vnto us appertaineth open ſhame*, ſaith *David*, &c. S. *Paul*, taking a view of his ſinnes, calleth *himſelfe the greateſt of all ſinners*. *God be mercifull to me a ſinner*, ſaith the *Publican*. This trying of our ſelves, is called *a judging*; for, *if we would judge our ſelves, we ſhould not be condemned with the world.*

In confeſſing our ſinnes wee muſt ſhame our ſelves.

1 Tim.1.13. Iob 42.6. Dan.9.8. 1 Tim.1.14.

Luke 18.13.

1 Cor.7.31.

Dieter. 2. p. 469. 2.

1. Araignement. 2. Examination. Pſal.50 3. 3. Conviction. 4. Execution. Luke 23.41. 2 Cor.7.11.

In the courſe of judgement, there is *araignement*, and this is when we ſummon our ſelves before the barre of Gods judgement. *Examination* by the Atturney, ſifting narrowly the points of our inditement; So our conſcience accuſeth us of all our ſins, and layeth them in order before us. *Conviction*, when we are forced to ſay with the penitent theefe, *we are juſtly here.* Laſtly, *Execution*, and *holy revenge*, whereby a Chriſtian chaſtiſeth his body, and abandoneth his affections, mortifying and ſubduing the corruptions of his owne nature.

Plutarch. *Plutarch*, writing of *Antalcides*, and *Lyſander*, ſaith that when they were initiate, they were commanded to confeſſe their faults; and if any had beene found culpable, they were to goe about the Altar, and ſing their owne diſpraiſe.

Man himſelfe is the cauſe of all the evils that commeth to him.

If every man would accuſe himſelfe for ſuch dangers as befall them, they would neither blame God, albeit hee bee the author and director of all, nor the Devill, who onely is the inſtrument, nor the ſtarres, who have no power; nor chance, nor fortune,

fortune, which are not, (all being guided by a Providence) nor the infirmitie of the fleſh, & conſtitution of the body, nor counſell, nor example of other men. Theſe ſhifts we have learned frō *Adam* and *Evah*; onely let us blame our ſelves the cauſe of all.

[*My wickedneſſe.*] He made mention in the beginning of this *Pſalme*, of his ſinnes, wickedneſſe, and iniquitie; as alſo hee doth in many other *Pſalmes*, teaching us hereby, to aggravate, not extenuate our ſinne: for grace worketh alike againſt all ſin. Hee who hath grace to confeſſe one ſinne aright, by the ſame grace confeſſeth all. So that it cannot be true repentance, when we repent of one, and leave the reſt unrepented of, as did the *Iſraelites* in their converſion; *Pray for thy ſervants* (ſaid they to *Samuel*) *that we die not, for we have ſinned in asking of a King; beſides all other ſinnes*. But a ſincere heart ſeekes no ſtarting holes, or ſubterfuges, but deales truely betwixt God and it ſelfe, yea, grace is at warre with all ſinne, eſpecially with that which is neareſt and deareſt to man, & will not ſpare to diſgrace it by all meanes; ſo that diſcovering the loathſomeneſſe thereof, it maketh man willing to confeſſe it. *Ezra* ſaith, *I am confounded, and aſhamed to lift up mine eyes. Thou ſhalt remember thy waies, and bee aſhamed, &c. They were pricked in their hearts when they heard it*. God will have his children like himſelfe, that as he eſteemeth of ſin, and as it is moſt odious to him, ſo wee muſt account it odious and abominable, yea we can never hate and abhorre it overmuch. Yea, further, when he maketh us to aggravate our ſin, he maketh us ſo much the more, to have an earneſt deſire of mercy, that when we have ſeene ſinne in an ugly viſage, wee may the more gladly ſee God as it were ſmiling upon us, with a merry countenance, whereby we may the more glorifie him, and accept of his mercy; yea, the more we confeſſe our debts to God, and in humility crave forgiveneſſe thereof, the more he pittieth us; and the more wee confeſſe our baſeneſſe, the more wee magnifie the goodneſſe of God, pardoning the ſame.

Sinne not to be extenuated.

Note.

Repent for all ſinne.

1 Sam. 12.19.

Ezra 9. 6.

Ezra 16.16. Acts 2.37.

The Lord will have us to confeſſe our ſinnes, that being hewed from them, and they from us, we may be more fit ſtones for his building. And as the Carpenter taketh away chippes from the tree to make up a goodly workemanſhip; ſo will God have our ſuperfluous excrements cut off, to make us glorious ornaments for the manifeſtation of his owne glory.

Simil.

Againſt merits and ſupererrogation. Mat. 18.27. Againſt Atheiſts.

This humble and penitent Confeſſion of ſinnes, not onely condemneth that divelliſh doctrine of merits, & ſupererrogation, or ſuperarrogance, *when as the Maſter is ſayd to forgive all the debt*. But alſo convinceth ſuch Atheiſts of our age, who can well in groſſe, and generall termes, ſay, God forgive us, wee are all ſinners, and others who make a ſport of ſinne, and others, who will defend and patronize their ſin, excuſing the ſame, and ſaying; I am not alone, I love not to be ſingular, it is the faſhion of the world to whore and ſweare, and bee drunke, I hope God is not ſo ſtrait laced as you are. Yea may have anſwered to my ſelfe, You ſhall not anſwer for our ſinnes: although I ſhould have beene partaker of them, if I had not reproved them. They ſay to the Miniſters, as the *Sodomites* ſaid to *Lot*; *Shalt thou judge and rule?* or as *Corah* and his confederates ſaid to *Moſes* and *Aaron*; *Ye take too much upon you*; or as thoſe in the ſecond Pſalme; *Let us breake their bonds in-ſunder.*

Gen. 19. 9. Num 16.3. Pſal.2.3.

Doctrine.

Repentance & remiſſion meet together.

[*And thou forgaveſt the puniſhment of my ſinne.*] In the former part, in few words *Davids* true repentance is lively expreſſed: Now in this part is ſet downe the remiſſion of his ſinnes, and both are cloſed in one verſe, to let us ſee, that the one is not ſo ſoone done, but the other enſueth thereupon. *David* ſaith; *I have ſinned*, and *Nathan* ſubjoynes preſently, *and thy ſinnes are forgiven thee.*

2 Sam.12.13.

So this may encourage penitent ſinners, that God will not ſuſpend or delay time with them, but will preſently, *what time ſoever a ſinner repenteth him of his ſin, put away his ſin out of his remembrance.* Forgiveneſſe meetes repentance in the face, as the father of the forlorne Sonne met him, and kiſſed him.

Luke 15.22.

Objection.

But how can confeſſion be ſound, before ſinne bee pardoned? it ſeemeth rather that Confeſſion ſhould follow the remiſſion of ſinne.

Anſwer.

It is anſwered that all Gods gifts are given at once, for in the firſt act of grace, there is a change of the whole ſoule; for faith, repentance, love to God and men, are given at once, but in reſpect to us, and our apprehenſion, or application, one grace goeth before another: for as the Thunder-clap and the Lightning are both at one time, but we ſee the one before wee heare the other, becauſe our ſight is more apprehenſive then our hearing; So theſe graces, are all wrought together by God, yet in

Simil.

regard

regard of us, and our sense, pardon commeth after Confession, albeit, God in the beginning of our conversion, gives us the grace, whereof wee have not the present feeling: as a child in the mothers wombe lives and mooves, yet knoweth not of his life and motion; So Gods children scarse can acknowledge that which is within them. *Simil.*

The Lord forgave not onely his sinne, but the iniquity of his sinne, (as we say, *terra pulveris*, or *canum luti*, *the dust of the earth, or dirt of clay.*) whereby hee would teach us, that albeit, we be altogether sinfull, yet are not we to dispaire, God being exceeding mercifull, great is our sinne (I grant) but his mercy is farre greater, *as farre as the heaven is above the earth.* Dan. 12.2. *Note.* Psal. 103.11.

Next, see that God onely pardoneth penitent sinners. If Christs blood were sufficient for all sorts of sinners, *whatsoever they doe*, what neede repentance, faith, the love and feare of God, &c. Wee cannot have these without their conditions; for as one saith, *fides justificat correlativè*, *Wee must merit God by faith and repentance*; *So Augustine, he that made thee without thee, doth not save thee without thee.* But Christ died for all, all therefore must be saved? It is answered, Christs death had beene able (as *Leo* saith) to save infinite worlds, but we speake of the effectuall shedding of his blood, *which was shed for many* (not for all) *for the remission of sinnes.* How faith justifieth. *August.* *Objection.* *Resol.* Mat. 26.28.

VERSE. VI.

Therefore shall every one that is godly, make his prayer unto thee in a time, when thou mayest be found: surely in the flood of great waters they shall not come neere him.

HAving taught that the happinesse of man, consisteth in the remission of sinnes: now he sheweth, who shall reape the benefit of the same. So this gift of God is not restraind onely to *David*, but to all the godly, as a cleare light shining abroad for the utility of the whole Church. *Doctrine.* The godly shall reape the benefit of remission of sins.

Hereby wee may learne for what end God doth bestow his gifts upon us, to wit, that we may reach forth the fruit thereof to others. So the Apostle saith, *he found mercy, that he might be an example to others.* We receive gifts from God to impart them to others 1 Tim. 1.16.

As also wee should looke to the examples going before us.

Aske the former ages (saith *Iob*) *for our dayes upon earth are as a shaddow*: and *be not Idolaters, as some of them were*: saith the Apostle *Paul*.

Iob 8.9
1 Cor. 10.7.

Simil. [*Therefore*:] *David* being kindled, doth kindle others. It is not possible, that a cold coale can give light, but once kindled, it will give both light and heate; He that doth not edifie his owne heart, will be the more unable to edifie others. *Paul* sayes, *I beleeved, therefore I spake*. *David* becommeth an example to others, of Gods mercy, neither yet doe we lacke examples, both of his mercy and justice. But here we faile, we cannot use these examples, neither make profit by them.

Psal. 40.10.
2 Cor 1, 14

Objection. There ariseth here a question, since *David* was an holy experimented Doctour, taking upon him to teach others, must they be all like *David*, that is, holy, and truely religious, who are able to teach others?

Answer. I answer: Doe yee not thinke, that *Balaams* prophecies wrought good to the Church? May not a man with a leprous hand sow good seed, which will fructifie? May not a false Steward give good bread to the children? *Iudas* taught and wrought miracles: And *was not Saul among the Prophets?* The Apostle *Paul*, seeing many preach ἐν ἀγνῶς, not purely, but of envie, and pride, saith, *I rejoyce Christ is Preached any manner of way*. *Gaudet in re non in modo*; hee rejoyceth at the matter not the manner, saith one of the Fathers. And why was *Paul* so carefull; *Lest while he preached salvation to others, hee should bee a Reprobate himselfe*; if a man might not miscarrie himselfe preaching salvation to others. The worke, that the Hypocriticall Preacher doth, shall not prosper to himselfe, but I know no reason, why it may not prosper to others, as I have showne you by the preceding similitudes. Let none refuse the kings almes, because they get it from his Amner. *Elias* refused not his meate, although a Raven brought it, so if thou finde it to bee Gods word, reject it not because of the bringer thereof. This 6. verse hath two parts. First, the meanes which godly men will use to bring them in Gods favour, *they will pray unto him in a time when hee may bee found*. Secondly, the effect of their Prayer: *Surely in the floude of great waters they shall not come neere him*.

1 Sam. 10.7
Phil. 1. 15. 18
1 Cor. 9, 27.
Simil.
1 King. 16.6
Note.

In the former, after the inference (*therefore*) is noted the person praying, *every godly man*; next, to whom hee prayes, *to thee*, thirdly, the time, *when thou mayst be found*. In this infe-

rence

rence (*Therefore*) *David* gives us to understand that this worke of Gods mercie in the remission of his sins shall not die in himselfe, but shall survive for ever, and refresh the godly of all ages. *Things which are revealed belong to us and our children.* *Doctrine.* Remission of sin belongeth to all Gods children. Deut. 29. 29

[*Every one that is godly.*] Here is the person who must pray, the *godly*, and every *one* of them.

The word (*Chasid*) signifieth two things; First, a gracious man who hath received favour from God. Secondly, one who sheweth mercy, or a meeke man, a mercifull man. From whence observe; That onely he that hath grace can pray for grace. *The sacrifice of the wicked is an abomination to the Lord. The Lord had respect to the offering of Abell, but not to Caines offering.* He saith of the men of *Iudah*, and the inhabitants of *Ierusalem*, that *though they cry unto him, hee will not heare them, &c.* Onely those can pray rightly, who have the Spirit to cry *Abba, Father*, which no reprobate hath, but onely the godly. *God heareth not sinners: but if any man be a worshipper of God, and doth his will, him heareth he.* He hath no promise to be heard, therefore his prayer turneth unto sinne, *and God will cast backe the dung of his sacrifice upon his face*: neither hath he faith to beleeve, *and whatsoever is without faith is sinne*, then the wicked are in a miserable estate, who in all their life cannot pray, *they call not on the Lord.*

1. Isa. 7. 6

2. He that hath grace can pray for grace. Pro. 15. 8. Gen. 4. 4 Ier. 11. 11 Rom 8. 15 Ioh. 9. 31 Pro. 28. 9 Rom. 14. 23 Psal. 14. 4

From the second, that prayer is in vaine, which doth not proceede from a meeke and humble heart in respect of our selves, and mercy towards others, and therefore in the prayer which is prescribed to us by our Lord, wee protest that wee are free from all hatred, and doe heartilie forgive such as offend us. Which I wish to God we remembred, so often as we pray; for we have daylie contentions, & strife; which no doubt, interrupt our prayers. With what mouth can yee protest to God, yee have pardoned others, when the hatred which yee have locked up in your heart, accuseth you of a manifest lie before God? Thou wouldest have thy sinnes to bee pardoned, which thou committest against the eternall and omnipotent God, and thou wilt not pardon the sinnes which are done against thee, by a worme, dust, and ashes. Then this is the way to right prayer, that thou be bountifull, meeke, and mercifull. The Scriptures call Gods children *Doves*, then they must bee farre from the crueltie of the *Hauke*. Who would have pardon of God, let them forgive others. Mat. 10. 16

Prayer profitable for all things.

[*Shall pray.*] This is the office and part of godly and meeke men, *to pray*, for prayer hath great fruite, and is profitable both to purchase things present, & to come, if any man be prest by adversitie, in any perill, or danger, sickness, hunger, or be urged by any calamity, what shall he doe? *Pray.* If the memorie of his former sinnes sting his conscience, if he be terrified with the feare of hell and eternall death, *Let him pray*; for this is the only hope and refuge of a Christian. Yea (as *Chrysostome* saith) *it is the life of the soule, and the soule would die without it.* What can affright us, if we take our selves to the hold of prayer? This divided the red Sea, cast downe *Iericho*, overthrew *Amalek*, closed and opened the heavens. By this *Iehosaphat* overcame *Moab* & *Ammon*, *Asa* the *Ethiopians*, *Ezechias* the *Assyrians*, &c. Let us therefore runne to this weapon in all our troubles.

Iam. 5. 13.

Chrys. de oratione. lib. 1.

Exod. 14. 21. Iosh. 6. 20. Exod 17. 11. 1 King 7. 1. 2 Chron. 20 3. 2 Chron 14. 11. and 32. 20.

Prayer is so necessary, that it is required of every age, young, or old, of every sexe, men or women, of every calling, Princes, Pastors, and people, so that who ever lacke this, are not godly; and by this a manifest difference is made betwixt the godly, and ungodly. Let each man try himselfe of what Spirit hee is, and crave the spirit of prayer.

Prayer needful to all.

[*Vnto thee:*] Now he setteth downe the person to whom he should pray, *to God*; and is it not very convenient that the godly in their trouble should run to God? from whom, as they have their name, so they have all good things; if wee would seeke helpe at any, we must assuredly know that he doth know our danger, that he will heare us, that he favoureth us, that hee will helpe us, that he will deliver us, that he will continue constant to helpe us, and if any of these lacke, our suite is in vaine, and to no purpose. There is no creature in heaven or earth, to whom all these can be attributed, but only to God. For Images and Idols, have no more sense, then *Baal* had, when his Priests called; *O Baal heare us*: of whom (to deride them) *Eliah* said, *he is in a journey or sleeping.* But our God sees all our tribulations, and foresees them, and sees them with pittie, as a parent beholdeth the miserie of his childe, not with common eyes, as a spectator of a comedie, but with mournefull eyes, as the *Samaritan* beheld the wounded *Iew*; for he that made the eye, can hee not see? and *qui totus est visus, he who is altogether sight, can hee not perceive?* This is a great comfort to the patient, that hee hath God looking on him with the eye of compassion.

Conditions necessary to be in him to whom wee pray.

1 King. 18. 26.

God sees our miserie with pitifull eyes. Luke 10. 33.

And

And as he seeth, so hee heareth our groaning with both his eares. *Though Abraham be ignorant of us, and Israel know us not, yet thou O Lord art our father and our redeemer. Though my father and my mother would forget me, yet the Lord will gather me up.* And if *Abraham* did not see the miseries of the *Israelites*, who sprang out of his loynes: shall we suppose that the Saints departed see our particular Crosses, or sorrowes, or tentations, who when they were alive could not see them, but so farre as they were expresst unto him. How much lesse now can they see our crosses; except as the Papists foolishly say, in the Glasse of the Trinitie, which were as much as to make the Trinitie a myrrour to their soules, to occupie them in the earthly sorrowes of his Saints, who are so well occupied in the celestiall praises of his Majesty; and albeit they be lying under the altar, desiring the accomplishment of the body of Christ, yet they are put to no businesse in respect of us, that the Trinity fully can doe themselves, to whom belongeth the worke of our salvation.

Isa 63.26. God heares our groanings. Psal. 27.10.

The Saints departed heare not.

The Saints occupied in praysing God.

Many both see, heare, and pittie our miseries, albeit they are not able to succour, or supplie us. Here then is our comfort, that we have an omnipotent God, to whom wee come, who *quicquid voluit fecit, hath, and is able to doe whatsoever he will*: and if we have his heart to love us, we need not to doubt of his hand to helpe us, as a subject, on whom a Potent king casteth his affection, and whom he loveth intirely, needs not to doubt of his liberalitie and protection.

God able to helpe us.

Psal 135.6.

And finally, albeit that any mortall man both saw and knew, and favoured us, and had power to accomplish our suites, yet what suretie have we of the continuance of his favour, or yet of his life? Therefore saith *David*, *Trust not in worldly Princes, whose breath is in their nostriles*. But our God is constant, eternall, immutable, and as he abideth for ever, so doth his love continue without any shaddow of change.

Gods favour is constant.

Psal 146.3.

Here I might very pertinently convince the Doctrine of the Papists, who seeke to God by other intercessors then Christ. But seeing that worthy English man Master *Taylor*, hath handled that subject very well, and I use not to runne out in my Sermons into any controversall place against the enemies, (except shortly to point at them as the text affordeth occasion) nor yet doctrinall, except in briefe, seeing onely I purpose to interpret the text of the *Psalme*, as it lyeth; therefore I referre such who desire

Against the Popish intercession of Saints.

deſire to be ſatisfied touching this controverſie, to the ſaid reverend fathers commentarie on this *Pſalme*, who hath handled it well, and to all your contentments will ſatisfie you, as alſo my brother Maſter *Patricke Simpſons* treatiſe of *Invocation of Saints* written in his *Centuries*.

The time of prayer.

[*In a time when thou maieſt bee found.*] This is the fourth, and laſt point of the godly mans phraſe, the time, when he ſhall pray. This phraſe, implieth three things; Firſt, that prayer is a ſeeking of God. Secondly, that there is a time, wherein God will not be found. And laſtly, that there is a time wherein the godly ſhall finde him.

Doctrine.
That prayer is a ſeeking of God.
Pſal 34 4
2 Chron. 20. 3
Math. 7. 7
Luke 2 27
Can 6. 1

Seeke the Lord while he may be found, call upon him while hee is neere: *Iſa.* 55. 6. *I ſought the Lord* ſayth *David*, and *Iehoſaphat ſought the Lord by prayer.* So it is neceſſary we ſhould ſeeke God by Prayer, that we may finde him, *ſeeke and yee ſhall finde.* That yee may finde him: Firſt, ſeeke him in his owne houſe, there *Simeon* found him. The Church found him amongſt the tents of the ſhepheards, in his Garden amongſt the beds of the Spices, that is, in the aſſemblie of the Saints, where graces grow up as ſweete Spices. Next, ſeeke him in his word, and by Prayer; for there he is to be found.

Where God is to be found in his Temple.
His word.
Ephe. 6. 18
By prayer.
Ier. 29 13
Pſal. 63. 2

Thirdly, in ſinceritie of Spirit, *praying in the ſpirit.* *Yee ſhall ſeeke me and find me, becauſe ye ſought me with all your heart.* Seeke him alſo in ſeaſon, timely; *Earely in the morning*, ſayth *David*, *will I ſeeke thee*; that is every morning, the beginning of my worke ſhall be to praiſe thee.

God is to be ſought for himſelfe.
Iohn 6. 26

Fourthly, ſeeke him for himſelfe, not as the *Iewes*, who ſought him for their belly. Then we ſeeke him for himſelfe, when we ſeeke his glorie in every thing, although to our own ſhame and diſcommodity.

Then ſeeing the Lord may be found, it were good for us to ſeeke him, as I ſaid before: and ſpecially in his Temple, where he may be found, and not in time of his ſervice to frequent Alehouſes, or paſtimes upon the Sabboth day, or Merchandiſe, pretending they can ſerve God on horſebacke, as well as in the Church.

Marke examples of abuſing the Sabboth.

I will not be aſhamed to borrow ſome remarkable examples from that learned and godly Paſtor Maſter *Taylor*. A certaine man, for hunting on the Sabboth day, had a Child borne with the head of a Dogge, that ſeeing he preferred his Dogges before

the

the service of God, hee might have one of his owne getting to make much of. *Histor Theat.* A Flaxwoman at *Kinstat* in *France*, who dressed her Flaxe commonly on the Sabboth, twise admonished on two Sabboths by fire, and not amending, the third day was burnt with her two children. A warning for those who brew, bake, grind, &c. on the Sabboth. A man working in his harvest on the Sabboth, his barne was burnt, and all that he had, according to that of the 17. of *Ieremy*. verse 27. At Parise garden, at the Beare-baiting. *Anno* 1585. eight persons were slaine, many hurt by the sudden breaking of the scaffold. 2. 3. 4.

As also a fearefull judgement of God fell forth at *Dumbar* about the yeare of God 1577. whereof I was an eye witnesse, my father *Andrew Symson* of good memorie being Minister there, who going to Church saw a thousand Boates setting their nets on the Sabboth, he weeped and feared that God would not suffer such contempt, it being a most calme day as ever was seene at that season; at midnight when they went forth to draw their nets, the wind arose so fearefully, that it drowned eightscore and ten Boates, so that there were reckoned in the coast side, foureteene score of widowes. Thus God hath waies to finde out profane persons. 5.

But alasse this is pittifull, that not onely wee doe not seeke God, but when wisedome sendeth forth her maides in the streets to seeke us, and call upon us, wee heare their cryes with deafned eares, so that I feare, that the reproach of *Isaias* justly appertaines to us; *All the day long I stretched forth my hand to a rebellious people.* Prov. 8. 1. Isa. 63.

Finally, as there is a time for all things, which would be observed, for (*post occasio calva*) *as fortune is bald behind*, so is time, a Spring time, an harvest time, a Sommer time, a Winter time. The Pismire knoweth her time: the Sun, and Moone, have their times, and so hath Grace a time, while it is offered; and God a time, wherein he may be found. *Therefore seeke the Lord while he may be found.* If we slip the tyde and influence of grace, the tyde will faile us, which we shall never recover. Time fleeth away, take it before it be gone. *Simil.* Pro. 6. 6. Isa. 55. 6.

But to the end, we may find God, we are to be found of God, for we can never seeke him till he first seeke us, as the lost sheepe cannot seeke it selfe. God must seeke us first.

Next, there is a time, when God cannot be found. *Many shall seeke to enter, but shall not be able:* for the wicked seeke not, till A time when God will not be found. Luke 13. 24.

the time of finding be past; so did the foolish Virgins, it was too late when the gate was closed. It was too late for *Esau* to seeke his Fathers blessing, when he had contemned it. It was too late for *Pharaoh* to flie, when hee was in the midst of the Sea.

Mat. 25. 11.
Gen. 27. 35.
Exod. 14. 24.

When God is found.

God is found when hee offereth gracious occasions of his finding, and wee imbrace them. Which *Hosea* expresseth in his tenth Chapter, verse 12. *Till he come and raine downe righteousnesse on vs.*

Objection.

But there are two things which breedeth doubts in us: first, the wicked are heard; as, *Ahab*, the *Ninivites*, the *Israelites* in seeking a King, the Devils seeking to enter into the swine, &c.

1 Sam 8. 22.
1 King 21. 29.
Iohn 3. 10.
Luke 8 32.

Answer.

I answer, albeit, God granteth their worldly desires, yet it is to their double destruction. The *Israelites* obtained a King in his wrath, *Ahabs* prolonging temporall judgement, procured eternall condemnation, and in this world (albeit suspended for a time, to shew Gods lenitie, sparing reprobates for a season) in the end utter extermination.

Hosea 13, 11.

Objection.

Next, the godly find not alwaies God?

Answer.

Answer; They finde him not at the present, hee delayeth for a time, to exercise their faith, and patience; but in the end he commeth: *He commeth at the fourth watch.* *Abraham*, *Zachary*, and *Hanna* prayed for children in their youth, but had their prayers granted in their age: yea oft they are refused in some things, and better given them. *Paul* prayed to remove the messenger of Satan, but God would not yeeld thereto, albeit he heard him in a better, supplying him with sufficient grace. Christ prayed that the cup might bee taken from him, but in that hee was not heard, yet he was heard in a better, that he brought him well through his trouble.

Mat. 14. 25.
2 Cor. 12. 9.
Luk. 22. 42.

The fruit of prayers.

[*Surely in the flood of great waters they shall not come neere thee.*] Here is the second part of this verse; wherein are expressed the fruits of our prayers, and the excellent effects thereof, that the faithfull are delivered from all troubles after their prayer.

Doctrine.

God delighteth in prayer.

Rev. 8. 3.

God giveth a singular priviledge to prayer, that he preferreth it to any other thing, for hee delighteth in that sacrifice more then in any burnt offering, and therefore the Angels are said, to *offer up the prayers of the Saints*, as though God had dignified them more in assigning them to that office, then to any other. And none can pray but a child of God. Let us therefore strive

night

night and day to performe that dutie, which shall doe us more good in our miseries, then any other remedie.

[*Flood of great waters.*] He magnifieth the mercy of God, by setting forth the great danger, whereto a Christian is subject, by a similitude from great Floods, which is very frequent in the Scriptures. And to expresse our danger, it is said; *Wee goe thorough fire and water*: they are both extreame and mercilesse elements, albeit water be worse, and more dangerous, for fire may be extinguished by water, but what is able to resist the rage of waters, and specially, an inundation, which commeth so vehemently, so suddenly, so forcibly, that no man is able to resist it, but straight way it carrieth him away.

The great danger of Gods Saints. Psal. 66 12.

The floods are sometimes said to come upon us from God; *All thy floods and waves are gone over me.* Sometime by Sathan; *The Serpent cast out waters as a flood.* Sometimes by wicked men; *The enemie shall come as a flood.* God is the first raiser of the Floods, but the Devill and wicked men doe concurre, and advance that worke to destroy the Church. Yee see then that the enemies of the Church are compared to waters. *Psal.* 124. *Isa.* 8. *Isa.* 17. *Ier.* 47. And there is nothing to eschew the rage of waters, but onely to fly from them.

Psal. 42. 7. Rev. 12. 5. Isa. 59. 19.

Moreover, as many waters, bournes, brookes, rivers, wells, meete together, so doe wicked men in the persecution of the Church concurre together, to destroy Gods Church. All put to their shoulders, their force, their malice, their words and deeds, and what they can to subvert her.

A concurse of the wicked against God. Psal. 10. 2. Psal. 2. 2.

And againe, The floods arising wash away Lands, Corne, Cattell, Houses, and what ever lyeth in their way; So doe the wicked rage against the Saints, that they wast them, and if they could, would exterpate them from the earth.

The furie of the enemies wasting the Church.

And see we not now every where, the raging waves of tyrannous persecutiõs, overrunning the Church of Christ, which hath had such Halcyon dayes, under happy and Christian Princes?

Doctrine. The Church at last shall be delivered. Psal. 34. 11. Gen. 8 1. Mat. 14 24. Isa 42 3.

[*They shall not come neere him.*] Here is promised delivery to every member of the Church. *Many are the troubles of the righteous, but the Lord will deliver them out of them all. Noah* was saved in the Arke; and the Disciples in the Boat, *And in the midst of the waters will I be with thee*, saith the Lord by *Isaiah.*

Be constant in the time of the Church her persecutions.

Most miserable are those men, who to save themselves, have made defection from the Church; they have belike seene such

ſuch aſſaults made againſt her; that they feared to bee drowned by thoſe Floods. As if *Noah* in the midſt of the deluge ſhould have caſt himſelfe out of the Arke into the midſt of the waters. See we not the reformed Church to be ever under danger; yet I wil ſay with an Ancient father, *Eccleſiam oppugnari poſſe, non expugnari, jactari fluctibus, non demergi; that the Church may be aſſaulted, not overcome: toſſed with waves, not drowned.* Was *Noah*, think ye, ſo ſecure in the waters, that he was never ſhaken, and toſſed to and fro? No truely: but it is true, *Fluctuat, at nunquam mergitur illa ratis: That boat may float, but ſhall never be drowned.* So all good men be, if they keepe them within the Arke, That is, within the Church, and containe themſelves in the pure worſhip of God; for albeit, we be terrified by the outward ſight of earthly troubles and perſecutions, yet our ſafety ſhall bee in the Arke; for who would not have thought in the deluge, but that the mountaines would have beene freeſt, but the higheſt top of *Olympus* was covered, and onely the Arke floated above: yea, the higher that the waters grew, the Arke was carried the higher; So the greater troubles the Church ſhall ſuffer, they will extoll the Church the higher. Then let us truſt in God, that his Church ſhall receive comfortable deliverance.

The Church cannot be overwhelmed.

Simil.

Ye ſee the buſh on fire, in *Germany* and elſe where now burning, but the Lord is in the midſt thereof, that it conſumeth not. That *Lily* is compaſſed with thornes, but the Lord will burne thoſe thornes. And we neede not doubt, but Sathan, who is kindling the fire in other Churches, is not idle among us, and will put us to tryall, whether our profeſſion be ſincere, or not. Let us pray to God, that as the power of the fire was reſtrained, that it could not hurt the three children, although they were caſt thereinto; and as the mouthes of the Lyons were ſtopped, when *Daniel* was among them, ſo that hee would ſo keepe us, that albeit, troubles come ſo neere us, that they ſeaze upon our bodies, yet that they come not neere us, to do us any harme, but rather by the marveilous proofe we have of the power of our God, in our deliverance, we may be men encouraged to ſerve him, who can bring us from the gates of hell, and that although wee are at the mouth of the grave, yet *his rod and Shepheards crooke may comfort us.*

Similie.

Dan 3.25. and 6.22.

Pſal. 23.4.

VERSE

VERSE VII.

Thou art my secret place: thou preservest mee from trouble: thou compassest me about with joyfull deliverance. Selah.

THis is an amplification of that which he said, *that the floods should not come neere him*, because he draweth to Gods protection, and maketh him his refuge, both for the present and time to come. So that the remission of our sinnes, doth bring to us protection, and safegard against all evill: for, if we be freed of our spirituall and greatest enemies, by pardon obtained for them, how soone may wee perswade our selves, of securitie from those fleshly adversaries, wicked men, who rise up against us?

Doctr. Remission of sinne bringeth safegard and protection.

The allegory of the refuge is taken from one, who being hotly pursued, cannot resist the violence of the enemie, but is glad to retire himselfe to some hold: as the Woman in the *Revelation*, being followed by the fiery Dragon, tooke wings, and fled to the Wildernesse, there to hide her selfe, with her childe, which shee brought forth: So the Church being persecuted by bloudie Tyrants, must not thinke any earthly hold can keepe her sure, but shee must retire *to the shaddow of the almighty, and dwell in the secret of the most high*; and say to the Lord; *Thou art my rocke, my refuge, and strong towre*. Where she shall dwell more safely, then in the Arke of *Noah* in the Deluge: or Mariners, when they are in their Port; for while they are in the Port, they may yet drowne, or their Ship may bee burnt with fire, as often hath hapned; and surer then the Harts, or wild Asse in the woods and mountaines, or the Dove in the hole of the Rocke, or those that are besieged in Castles, and strong walled Cities, or the chickens under the wings of the Henne. And this is the priviledge of Gods children, who have obtained mercie, that they are secure, and safe, either from perils, or in perils; for if a man be once in Gods favour, he is ever safe, hee becommeth a cloud to him in the day: this is the cloud of his protection, not but that in this world they may bee in dangers, and in trouble, yea, and slaine, torne in peeces and devoured: (as at other times they are free thereof) *Paul* was not hurt by the *Viper*, neither was *Daniel* overtaken by the *Lyons*, though at other times they were in great dangers, but their losses exter-

Doct. Christians pursued are sure of an hold. Rev. 12. 14

Psal. 91. 1
Psal. 18. 2

Gen. 7.

Simil.

No refuge sure but God. Cant. 2 14

Mat. 23. 37

Exod. 14. 21

Ioh. 16. 33
Act. 28. 5
Dan. 6. 22

nall were recompenced by ſpirituall peace.

Iohn 16.33. *In me ye ſhall have peace*, ſaith our Saviour. Then God being the hiding place of his owne children, in what ſecurity are thoſe who are under his coverture. They may hunt beaſts out of their dennes, and ſubterranean places, but who can hunt a Chriſtian out of heaven? He hath builded his neſt there, and is not afraid. *The Lord is a ſtrong tower, and the righteous flee to it. God is our refuge, and preſent helpe, we will not be afraid, if the earth ſhould be moved*; *He ſhall hide me in the ſecret of his Tabernacle.*

Pſal.27.5. Pſal.46.1. Pſal.27.

Thoſe who make fleſh their confidence ſhall ſee, that their refuge will faile them when they have moſt neede thereof, and ſo ſhall they who goe to Idols, who can keepe them no better then they keepe themſelves. *Dagon* could not helpe himſelfe. Oftentimes our faith is eclipſed, that we ſee not his inviſible protection, and we cannot depend upon him longer then wee can ſee ſome meanes, whereby he will helpe us, and ſo we leave the waters of *Shiloah*, and runne to *Rezin*, and ſeeke other meanes, and lurke under ſome fleſhly hold, which is to bee imputed to the diſtruſt and imbecillitie of our faith; for we ſee not the company of the inviſible Angels, with the ſervant of *Eliſha*. Seeing therefore that the Lord is a ſure hold, and al-ſufficient, (all other helpes being vaine) let us ſay with *David*, *Thou art my refuge*. Yet we muſt not thinke, that wee are free from all dangers, for we lacke not our owne perils, but I may well ſay with the holy Apoſtle; *We are afflicted on every ſide, yet are we not in diſtreſſe: in povertie, but not overcome of poverty: wee are perſecuted, but not forſaken: caſt downe, but we periſh not: as unknowne, and yet knowne: as dying, and behold wee live: as chaſtened, and yet not killed: as ſorrowing, and yet alwaies rejoycing: as poore, and yet making many rich: as having nothing, and yet poſſeſſing all things.* For if Chriſtians be warriours, have they taken weapons to ſit idle, and looke about them, and goe to paſtime; if ſo, may they not be upbraided with that of the Poet, *Sarmacida ſpolia ſine ſanguine & ſudore, The ſpoyls of Sarmatum without blood or ſweat.* If we would have victorie we muſt fight. *Niſi præcedat pugna non ſequetur victoria, Except there precede a battell, there will not enſue a victorie.*

We depend no longer on God then we ſee meanes by which hee may helpe us.

2 King.5.17.

Doctr. Chriſtians though ſubject to troubles yet not overcome by them.

2 Cor 4.8.

2 Cor. 6.9,10.

Simil.

The uſe of troubles to the godly.

For the wiſedome of God, his power, juſtice, and goodneſſe, ſhines moſt clearely, when his Church is in trouble. Beſides, then the droſſe and corruption of our nature, is burnt up by the

the fire of tentations: our faith exercised, and our patience crowned, yea, the bitternesse which we felt in our trouble, maketh our deliverance more sweet and comfortable: as the sharper paine the woman hath felt in bringing forth her childe, her joy will be the greater when she is delivered: as *Prosper*, the Disciple of *Augustine* said, *Dulcior fit salus, cum dolor excruciat, & sanitatis amissæ dulcedinem languoris amaritudo cõmendat*: That is, *Our health becommeth sweeter, when dolor hath tormented us, and the bitternesse of our disease, commends the sweetnesse of our health, which was lost*. We needed not safetie, if the necessitie of perill did not urge: and what needeth a Saviour, where there are none that have need to be saved?

[*Thou preservest me from trouble.*] *Davids* faith is not confined within the bounds of the present time of his delivery, but looketh to the future time, and continuance of Gods preservation. The experience of his former mercies, makes him bold, and confident of the constant continuance thereof in time to come, which often he used, as in his conflict with *Goliah*; *thy servant slew a Lyon, and a Beare, and so shall it be with this Philistim*. And in the 23. Psalme, seeing before he called him his *Shepheard*, he concludeth, and *I shall dwell a long season in the house of the Lord*. And the Apostle *Paul* saith, *and he hath delivered me out of the mouth of the Lyon, and he will deliver me from every evill way*. So we should keepe a booke of memoriall and register, written in our hearts, of Gods ancient dealings towards us, that they may refresh us in our present trouble.

The experience of former deliveries, a meane to cause us wait for more.

1 Sam. 17.36. Psal. 23.6.

2 Tim. 4.17. 18.

God preserveth his owne children, not onely in delivering them from their troubles as he doth many a time, but also in the midst of their grievous pangues, so comforteth and assisteth them by his presence, that they rejoyce in the midst of death. Although some be wounded and slaine, as the Martyrs, and many other thousand good Christians, as in the *Marian* dayes in *England*, as ye may reade in the booke of Martyrs: And in *France*, where on Saint *Bartholomewes* day *August* 24. 1572. well nigh 100000. Christians were killed, yet the Church remaineth ever victorious, for the Lord maketh the bloud of his servants the seede of his Church, plagueth her enemies, and advanceth his truth, yea he turneth their corporall destruction to the best. *They would not be delivered because they looked for a better resurrection*. In the midst of the winter of their afflictions they

Gods children rejoyce in the mids of troubles.

The Church remaineth ever victorious.

Heb. 11.35.

they shall see the Summer sunne of Gods gracious countenance comforting them, which is their greatest preservation from defection, and tentation.

[*Thou compassest me about with joyfull deliverance*, or *Songs of deliverance*,] First, In this verse, he said, *God was his secret place*, next, *Would deliver him in trouble*, & now by gradations he assureth himselfe, he will give him matter of rejoycing, and *Sing praises to him, for his preservation.*

Faith sings the triumph before the victorie. 1 Iohn 1. 9. Psal. 4 8. Psal. 3. 6.

Here the nature of faith is seene, it sings the triumph before the victorie; for, it is sure, that *God who hath promised is faithfull to performe*, whereby he hopeth against hope. This made *him lie downe and sleepe*; *when his enemies kept watch about him, he was not afraid of ten thousand*, because God was his protection.

He assureth himselfe of Gods preservation, and also that God shall give him Songs of deliverance, and by his deliverie shall minister occasion of his owne praises; and this deliverance hee ascribeth to God, and that he would deliver him from ingratitude; (for all our temporall deliverances from troubles are so many chaines to fasten our selves, unlesse wee praise God for them.) And doubtlesse, this second grace of God to be thankefull, is greater then the other, for asmuch as the first is often a temporall benefit, but gratitude to God is a Spirituall benefit, belonging onely to Gods children. Many with the nine Lepers *returne not backe to give thankes*. Few with *Naaman* promise to serve no God, but the God of *Israel*. In a word, that ye may know whether your deliverie be in mercie, or judgement, see how ye are affected towards God in thankfulnes after the same, *David* sayes, *thou shalt compasse mee with songs of deliverance*, So he acknowledgeth he hath *both* of God, & in the 51. *Psalme*, he saith, *Open my lipps, and I will shew thy prayses.*

To be thankefull an especiall gift of God Luke 17. 17. 2 King. 5. 18. Psal. 51. 15.

David assureth himselfe, God would give him a thankefull heart, which is the worthiest part of Gods service; for when we pray, we have some great respect to our selfe, and our necessities, but when we praise, we have our chiefe respect to God, and his honour, and the Lord he doth both; for, hee worketh deliverance for us, and thankefulnesse in us. *Ab eo incipient, ab eo desinent, operatur velle & perficere. They beginne of him, they shall end of him, he worketh to will and to perfit.* *Iacob* was delivered by God, and he said to him, *Goe up to Bethel, and dwell there.* Oftentimes christians are grieved at themselves, that they

When we pray, we chiefly respect our selves when wee prayse, God. Gen 35. 1.

they know not how to performe their dutie towards God in respect of his blessings, for which cause *David* saith; *What shall I render to the Lord, &c. I will take the cup of Salvation, &c.* Psal. 116.12.

[*Compasse me about.*] This word importeth, that as we are beseiged on every side with troubles, so we are compassed with as many comforts, and deliverances, as our crosses grow dayly, so our consolations are augmented day by day; Wee are on every side offended; and on every side defended, therefore we ought on every side to sound Gods praises, as *David* saith, *My soule praise the Lord, and all that is within me.* *Doctrine.* As we are beseiged with troubles, so are we compassed with deliveries. Psal 103.1.

[*With Songs of deliverance.*] This noteth the greatnesse of his praises, and what delight he had in them, that he would not only speake them but sing them. This was very familiar to the *Iewes*, namely to *David to sing Songs on Harps, Viols, Tabrets, and all instruments of Musicke. All my springs shall be in thee. Awake Viol, &c.* Psal. 87.7. Psal. 108 2.

But first, let us observe, that the teares of Gods children, end in joy, *They sowe a precious seede with sorrow, but they bring home sheaves of corne dancing.* The teares of Gods children end in joy. Psal. 126.6.

In that he will not be content only with thankes, but also will have them conjoyned with songs, he letteth us see how high all the strings of his heart are bended that he cannot containe himselfe, for the mercies of God to his Church, and for his manifold deliverances for the same. Many sing praises to God with an halfe open mouth, and albeit they can sing alowde, any filthy ballad in their house, they make *the meane*, I warrand you in the Church, that scarce they can heare the sound of their owne voyce. I thinke they be ashamed to proclaime and shew forth Gods prayses, or they feare to deafen God by their lowde singing. But *David* bended all his forces, within and without to praise his God. Many have an halfe open mouth in singing prayses to God, who are too ready to sing filthy Ballads to the dishonour of God.

Neither doe we approve those fooliſh songs of the Papists, who doe not onely wearie the hearers, but the Idoles themselves, with their rowting and crying, and that in an unknowne Language. Saint *Basil* saith, *eos demum cantus recipiendos, qui nos possunt efficere meliores, Those Songs are to be received, which may make us better*, & in former times they sung as though they had beene speaking, that men might rather understand their meaning, then delight their eares with the tune. Against Popish singing.

Verse VIII.

I will instruct thee, and teach thee in the way, that thou shalt goe, and I will guide thee with mine eye.

9. *Be not like an Horse, or like a Mule which understand not: whose mouthes thou dost bind with bit, and bridle, least they come neere thee.*

10. *Many sorrowes shall come to the wicked: but he that trusteth in the Lord, mercy shall compasse him.*

The substance of these three verses.

NOw *David* after he hath gotten assurance of the remission of his sinnes, and described the vertues which flow from the same, in these three verses, he giveth forth a worthy and Doctrinall admonition to all sinners, to take heede unto themselves, in the eight verse propounding himselfe to be their Doctor: in the ninth, sharpely admonishing them, that they become not brutish beasts, in not giving voluntary obedience till they be compelled; and lastly, in the 10. verse, hee threatneth those that will not obey, that many sorrowes shall come to them.

Concerning the first part, I spake in the Inscription of the Psalme yet somewhat I will adde. Seeing it pleaseth Gods spirit to repeate, I am not grieved once or twice for your edification to repeate the same matter; albeit, not after the same maner; for this is true Philosophie to teach repentance. A King becommeth a Philosopher in the teaching of repentance, and these are the fruits of true repentance, when wee will communicate our feelings to others, for he who hath overcome sinne in himselfe, will studie to banish it from others: for repentance cannot be without charitie. Some translate this νουθετησω, *I will make it knowne*, So I will make it evident to you if ye be ignorant. Since I have showne you the way, yea your selves are blame worthie, if ye will not follow it. This is the *zeale* of the Lords glorie which is in the hearts of Gods children, that it bursts forth as a vessell of new *Wine*, as *Elihu* said, as *fire*, as *oyle*, that giveth smell to all who are in the house, as *Leven*, which leaveneth the whole batch, as a *light* which inlightneth the whole house, as *yron* sharpeneth yron, so doth a Christian, a Christian. *Andrew* found *Simon*, and brought him to Christ. *Philip* found *Nathaneel* and brought him, and every of those brought others to Christ.

He who hath overcome sin in himselfe, will strive to overcome it in others.

Iob 32.19. *Simil.* Luke 13.21. Prov. 27.17.

And

And if we would consider how busie wicked men are to intise others to their sinne. *Goe we shall have a common purse, cast in thy lot among us*, & againe how wicked Proselites goe by Sea and Land, to make others of their profession. We both Pastors and others would be ashamed, that we take no paines to strengthen weake Christians, and draw those who are without, and confirme those who are within in the truth of God, wherof our owne consciences are sufficiently perswaded. Our coldnesse in this point hath neede to be kindled, which let us indeavour to amend, being more remisse in our owne affaires, and more bent in the cause of God. Prov. 1. 14. Mat. 23. 15. *Note.*

The Lord waken us also, for *Vt ingulent homines surgunt de nocte Latrones, Theeves rise in the night to kill men, tu ut teipsum serves non expergiscaris, thou that thou mayest save thy selfe doest not awake. Iudas* arose in the night to betray Christ, while the Apostles were in a heavie sleepe, and would not watch for him and themselves. Such is the securitie of our nature, that we are not provident for good things, and the proneſse of the wicked to all evill actions. Mat. 26 40 47.

Therefore *David* is, as the righteous man in the *Proverbs, whose lips feede many*, Yea as that gracious woman *who openeth her lipps with wisedome: many shall goe up to the mountaine of God and say, he will teach us his waies. I rejoyced* (saith *David*) *when they said, Let us goe up to the house of the Lord.* Prov. 10. 21. Prov. 31. 26. Isa. 2. 3. Psal. 122. 1, 2.

Moreover, Learne, that we must not cast all teaching over on Pastors (who should I confesse be greatest teachers, to whom that office of publique and private admonition doth principally appertaine) but that every Christian ought by his speech, instruction and example to admonish his family and familiars, as he hath occasion to speake with them. Did not S. *Steven* teach as well as Saint *Paul* or *Peter*, for albeit they teach not as Preachers, yet as Christians, the master his servants, the father his children, &c. So that it is requisite (as one saith well) that every man should be a Bishop in his owne house. The Papists thinke it arrogancie that any man (except those of the Clergie) should dive into matters of religion and doctrine. Every one ought to instruct others. Acts 7. 2.

[*I will.*] Surely onely the faithfull are wise, and others, howsoever they pretend wisedome are fooles, and true wisedome is only to be sought out of the Scriptures; & the cause of the errors of the *Roman* Church is this, That they will not be Disciples to Onely the faithfull are wise. The cause of Popish errors.

the Scriptures, but Maſters to bend it whether they liſt, as a noſe of waxe, and with their vaine gloſſes, to adulterate the ſimplicity and purity of the ſame.

Againſt ignorance.

And further, theſe miſcreants affirme in their open doctrine, that ignorance is the mother of devotion, and that it is ſufficient for the people, to beleeve as the Church beleeves. But *David* ſaith plainely, *that he will inſtruct them.* For where the Papiſt alledgeth the obſcurity of the Scripture, *David* calleth it, *a light to our eyes, and a lanthorne to our feete.* So that the word is not hid, but *to thoſe that periſh.* And as we ſhould bee diligent in opening up anlooſing the ſeale of that booke, ſo ſhould ye be readie and attentive to underſtand it.

Pſal. 119. 105.
2 Cor. 4. 3.

Moreover, it is to be conſidered that all men are naturally ignorant till they be inſtructed, for no man underſtandeth the things of God, except by the preaching of the Goſpel, for *who can beleeve except he heare.* Therefore wee ſhould deſire, that *the Lord would ſend forth faithfull labourers into his harveſt*, who may bring both light and life unto his people.

1 Cor. 2. 14.
Acts 8. 31.
1 Sam 3. 7.
Mat. 9 38.

[*And teach thee the way.*] He becommeth not onely a generall Doctor, but a ſpeciall and particular. *I will teach thee*, for the thing that is ſpoken to all, is ſpoken to none. And if *Nathan* had ſpoken againſt adulterie in generall, *David* would not have repented it, and ſaid; *I have ſinned*, neither yet if *Elias* had generally reprooved oppreſſion in his Sermon to King *Ahab*, he would not have taken it to himſelf. But when he ſaid, *thou haſt killed, and alſo taken poſſeſſion*, then he tooke it to be ſpoken of him. This libertie *Iohn Baptiſt* uſed to *Herod*, *It is not lawfull for thee to have thy brothers wife.* And our Saviour called *Herod a Foxe.*

☞

1 King. 21 19.
Mat. 14 4.
Luke 13. 32.

Particular remedies ſhould be applyed to particular diſeaſes.

Why then ſhould not particular remedies be applyed to particular diſeaſes? What availeth it though a Phyſitian would diſcourſe of medicine, and of ulcers, Apoſtumes, and what ever evill could befall to the body of a man, if in the meane time he applied not cure to the perſon diſeaſed? His Theoricks are nothing worth, unleſſe his practiſe follow after. So I conclude this leſſon where *Davids* ſaith, *I will inſtruct thee*, that it is neceſſary for a paſtor particularly to apply his Doctrine, either to comfort, reproove, admoniſh, or inſtruct, as the Apoſtle ſayth, in the ſecond epiſtle to *Timthie*, 3. 16. For the Miniſtery is by application of the generall doctrine to the diſeaſed, for the

the word *vndrawne* hath no edge, but being drawne is sharper then a two edged sword, *dividing betweene the marrow and bones*, piercing betweene the soule and spirit. Heb.4.12

This condemneth such as cannot abide particularly to bee rebuked, but say, what neede these brainsicke men to make pulpit matters of every thing, I cannot indure to bee chid for every idle word, he vents his spleene, beareth thee envie, &c. But let them say what they please, let Ministers doe as they should. The patient will bee angry when his wounds are pierced; what of that, it is sufficient that the Physitian is doing a good cure. Let him rage as he pleaseth, when hee commeth to himselfe, he will finde what profit he hath gotten by him.

Against such as will not take with particular reproofes

Let people say, as they please, and ministers doe as they should.

[*In the way, that thou shalt goe.*] Here is the matter wherein he shall be instructed, *in the way he should goe*. It is called a way, because it is the necessary meane, by which man must attaine to the end of his journey, for none can attaine to the end, but by the way which carrieth thereto.

This way never man knew, but by revelation from God, in the holy Scriptures which beginneth, continueth, and endeth in him. Then godlinesse is a going in Gods way, and following his directions, and guides, appointed by him. *I have considered thy waies and kept thy commandements. Keepe his ordinances for that is your wisedome. I will doe wisely in the perfit way*; (sayth *David*) where hee tyeth wisedome to the perfect way. The wayes of God are safest, being the Kings high way, wherein, if a man walke, he will finde himselfe surest; *For hee shall give his Angels charge over thee, to keepe thee in all thy wayes*. Gods wayes are the cleerest wayes, his wayes are uncorrupt. His wayes are the rightest wayes; *This way shall be called holy*. These are the auncient wayes. *The wayes of the Lord are righteous, and the just shall walke in them*. And in defence of them the Apostle reproveth *Simon Magus*, *wilt thou not cease to pervert the straight wayes of the Lord*: All other wayes are crooked, *they have made them crooked paths: whosoever goeth therein, shall not know peace*.

Doct.

Godlines is a going in Gods way.

Psal.119.32
Deut.4.6
Psal.101.2
Psal.91.11
2 Sam.22.31
Isa.35.8
Hosea 14.9
Act.13.10
Isa. 59.8

[*I will guide thee with mine eye.*] This threefold repetition, *I will instruct thee, I will teach thee, I will guide thee*, teach us three properties of a good teacher. First, that they make the people understand the way to salvation. Secondly, to goe before them. Thirdly, to watch over them, and their wayes.

Three properties requisit in a Preacher.

First, that they informe the people in Gods way, Nehem. 8. 9

First, the Pastors and ministers of Gods word should informe the people of God in his truth, as *Ezra* did, who read the booke of the Law distinctly, and gave the sense thereof, causing them to understand it, teaching pure and wholsome doctrine faithfully, without mixture of mans inventions; which the Apostle recommendeth to *Timothy*; *What things thou hast heard of mee by many witnesses; the same deliver to faithfull men, which shall bee able to teach others also. Avoiding fooliſh and unlearned questions*, verse 23. Then if a minister should bee apt to teach, there should none be put in the places of the Church, who before have not given proofe to the Church of their qualification. But as in the Roman Church such are appointed to Benefices, who are altogether ignorant of Scriptures, and who attend on the Court, and matters civil, and goe in pompe attending on the Pope, their Chaplans and Suffragans, such bellie-gods in the meane time abusing the people by their service, and so as blind, guiding the blind to the Ditch.

2 Tim. 2, 2

Luke 6. 39

Secondly, teach them by his life and conversation.

Next, it is necessary, that the Preacher should teach the people by his life; for, he who teacheth well and liveth evill, condemneth himselfe with his owne mouth, for hee taketh upon him to guide others to heaven, who cannot guide himselfe. *Thou who teacheſt another, teacheſt thou not thy selfe?* Ministers should have *Holinesse to the Lord* written on their foreheads, and not onely the word to bee opened, and sounding as the Bells on *Aarons* garments, but odoriferously smelling as sweete Pomgranats. And this condemneth such vicious men, who are a blot to their calling by their vicious life, making the good word of God to bee evill spoken off, of whom is said, *woe be to them who give offence*, and albeit, they would prophecie and cast forth devils in Christs name, hee will say to them; *Depart from me yee workers of iniquitie.*

Rom. 2. 21
Exod. 28. 34. 36

Against the evill life of such as preach one thing, and practise another.
Math. 18 7
Math. 7. 28
Math 25. 41

Thirdly, to watch over the people.

Thirdly, (as *David* sayes, *I will direct you with mine eye*) Preachers should bee watch-men, and Superintendents, and Bishops, from which commeth the name ἐπίσκοποι, *Episcopi*, as the mother ever having her childe before her eye, that hee fall not into dangers. But when the Preacher attends not on the people, no marvell that they perish. The sheepe must ever be guided by the eye of the shepheard. The Prophet *Zacharie* speakes against such shepheards as leave their flocke, and denounceth judgement against them, as also other Prophets doe.

Zach. 11. 17

Nebu-

Nebuchadnezar commanded *Nebuzaradan* to have an eye on *Ieremie* for his good. And God saith concerning his people in Captivitie; *I will set mine eyes upon them for their good.* Ier. 39. 11. Ier. 24. 6.

Those who take upon them spirituall charges, should attend diligently on their people, whereof they must give an account at the great day. And the blood of such as are lost by their negligence, shall undoubtedly be craved at their hands, as ye may reade in *Ezech.* 3. 18. *Doctrine.* Preachers should (as shepheards) waite on their flocke.

A Minister is to live among his people, hee may goe from them sometimes upon necessitie, but not dwell from them. He may goe to the Court, Law, or Session, but not abide there, but ever attend on his flocke.

Againe, the frowardnesse of many is to be blamed, who will not suffer their faults to bee observed by the Minister, but say; What hath he to doe with me, or my house, let him guide himselfe well, and his owne house. No, but hee is set by God to attend on thy waies. Against such as will not suffer themselves to be rebuked by the Minister.

Finally, observe that if ministers should guide you to heaven, ye should entertaine them kindly? What a barbarous man is he, who will not both love and cherish his guide, who leades him through a perilous way? And yet this hath beene, is, and shall be experimentally found true unto the worlds end, that the best guides are commonly misregarded, and evill intreated, and for their paines receive nothing but calumnies, hatred and spightfull dealing. Against such as entreate the Minister unkindly. *Simil.*

They are like those in *Isaies* dayes, who said to the *Seer*, *see not*; and in *Ieremies* dayes like the men of *Anathoth*, who forbad him to Preach in the name of the Lord: but let the people heare Saint *Basil*, saying; *Objurgatio est animæ sanatio, arebuke is the healing of the soule.* Isa. 30. 10. Ier. 11. 21. *Basil.*

[*Be not like an Horse, or like a Mule.*] The preface of the exhortation was contained in the 8. verse, which I have expounded: Now followeth the exhortation, or rather dehortation it selfe, wherein he exhorteth them to repentance, and dehorteth them from that beastly stupiditie, & obstinacie, & pervicacie, which beseemeth rather Mules and Horses, then men, who should be reasonable, and obedient to God their Master; for this habit which wee have received through the custome of sinne, doth shut up the doore to repentance. The Mules are lazie, stupid, and dull beasts, who are to be urged continually, either by whippe, The nature of the Horse and Mule, whereby the nature of man is represented.

whippe or ſpurre. The Horſe more fercer and furious, hath neede of the bit and bridle.

Thus thoſe two beaſts repreſent our natures, and Gods dealing with us, that either we are too ſlow in any good action, and have neede of a ſpurre continually on our ſide, or more bent and marching furiouſly with *Iehu* to all evill actions, therefore God is forced to put a bridle in our mouthes to reſtraine us from evill, as by a ſpurre to conſtraine us to doe good.

1 Kin 9 20.

Theſe two creatures are untractable, ſaith the Prophet, they *underſtand not, their mouthes muſt be bound.*

Men are compared to thoſe beaſts whoſe manners they follow.

God in all the Scriptures compareth men to beaſts, whoſe manners they reſemble, as I ſhewed before, therefore I will not repeate it. But theſe two are obſerved in the Horſe and Mule, they have no knowledge, no willingneſſe.

How the wicked reſemble the Horſe.

Moreover, it is knowne, that Horſes are libidinous, neying after Mares, ſo that hardly they can be ſtayed from them; ſo doe men after women, without meaſure, till God ſtay them by adverſity, and ſome hard handling. *Phidias* painted *Venus* treading on a Snaile, which onely amongſt all creatures wanteth an heart: ſo witleſſe perſons, frying in their ſhell, are not capable of the myſteries of God, and ſo to be troad upon. Yea, Horſes being by their Maſters well fed, oftentimes have lifted up their feete and beaten their feeders, and have by caſting them downe, killed them. So thoſe that ſhould have beene upright, when they waxed fat, ſpurned with their heele, &c. and ſo forſooke God that made them, &c.

Simil.

Deut. 32. 15.

The Mule was not created by God, but generate betweene an Horſe and an Aſſe, yea contrary to his inſtitution, who forbad *there ſhould be any mixture of divers kinds*, either beaſts or ſeeds. And ſo a wicked man is a degenerate creature, not of Gods creation but bred betweene Sathan and ſinne, who are the onely parents of that Beaſt.

Gen. 36. 24.

How the wicked reſemble the Mule.

1. And as the Mule doth never engender any more, nor produce any living creature, no more doe theſe become fruitfull, being reprobates, and unprofitable to any good worke, but die in their owne ſinne.

2. And as they are ſo ſtupid, that the greater burthen bee layed on them, they goe the more quickly; ſo when the wicked are loaded with iniquity, being inſenſible of their burthen, they go more quickly from ſinne to ſinne.

3. Tit. 1. 16.

And

And as the Horse goes fiercely to the battell, and feares no danger, so they neither fearing hell, nor Gods plagues, runne madly to their owne destruction. 4. Ier.8.4. and 6.

And finally, as the Horse and Mule remember for the present, but shortly after forget; so doe the wicked. 5.

[*Who understand not.*] Marke the ignorance of mans nature, who understands not those things pertaining to God. *The naturall man* (saith the Apostle) *knoweth not the thing belonging to God.* Ye cannot, being more ignorant then brutish Beasts, who *know the crib of their Master Nebuchadnezzar* would not heare and learne, till God changed him to a bruit Beast, not in shape of body, but in conversing with them seven yeares, *till his understanding came againe. Balaam* was rebuked by his his Asse. The *Pastors are become bruit beasts, having no understanding.* 1 Cor.2.14. Isa. 1.3. Dan.4.34. 2 Pet.2.16. Ier. 10.21.

But because beasts have not beene created reasonable, as man is, it is not imputed to them, that they are ignorant. But man being borne a reasonable creature, he is justly to bee blamed, that he is metamorphosed and changed unto the nature of the Beasts, as *Circe* changed her ghuests in Beasts. Therefore let us pray to God to illuminate our minds with the knowledge of his will, and send us his Spirit, *who may leade us in all truth.*

[*Whose mouth thou bindest with bit and bridle.*] The similitude of the bit and bridle is common in the Scriptures. The Lord saith to *Senacherib*; *I will put mine hooke in thy nostrils, and my bridle in thy lipps, and will bring thee backe againe the same way thou camest.* And *Solomon* saith. *A rod is for the backe of the foole.* It is called *the bridle of bondage. A bridle to cause them to erre in the jawes of the people.* And the Lord to *Pharaoh, I will put bookes in thy iawes.* And to the Prince of *Meshech* and *Tubal* the same. 2 King.19.18. Pro.26.3. 2 Sam.8 1. Isa, 30.28; Ezek.29.4. Ezek.38.4.

Κημος (saith the *Xenophon de re equestri*) ἀναπνεῖν μὲν οὐ κωλυεῖ, δακνεῖν δὲ οὐ ἐᾷ. *Respirare non prohibet, mordere autem non sinit. A bitte hindreth not to breath, but suffereth not to byte.*

See how God is forced to use extremites to tame a wilde nature, which by no lessons, warnings, or admonitions can be tamed. *Herodian* in his 7. Booke, and *Lucius* in his 35. Booke, praise the *Numidians* for their skill in riding without bridles, whom *Virgil* in the 4. of *Ænead* and *Ausonius in grat. action. pro consul. gratian.* call *infrenos, gentem neſciam freni.* And seeing Man hath need of many bridles.

Note. among the *Numids* their riders can ride without a bridle; Fie upon Chriſtians, who have ſo many bits, and cannot make uſe of them, to ride forward, and runne into Gods obedience.

God hath taken great paines to chaſtiſe us, albeit, wee have not amended, but gone from evill to worſe, and therfore ſeeing neither his good provocations, neither his chaſtiſements will worke upon us, he hath one bit and bridle to keepe us in from doing more evill, even at the houre of our death, where wee ſhall be curbed in, that we doe no more harme. Were it not better for us, to make better uſe of the frequent admonitions of Gods ſervants, and of the chaſtiſements which God hath laid upon us, that wee may humble us under the mighty hand of God, and learne to be wiſe by our owne experience, leſt he bee forced to draw his ſword againſt us?

God hath a bridle for man

[*Leſt they come neere thee.*] See the unworthineſſe of theſe jades, the poore Miniſter if he be upon their backes, can ſcarce keepe the ſaddle, and if he would leade them forward, one jade or other will take him by the coller, which could not be, unleſſe they were as the Horſe and Mules.

[*Many ſorrowes ſhall come to the wicked.*] Now is ſet downe two reaſons, which may raiſe and rouſe the naturall man from his ſenſeleſſe brutiſhneſſe.

Firſt, from the judgements of God upon the wicked.

Secondly, from his mercies to his elect and obedient children.

Deſperate is he who will neither be moved with admonitions nor corrections.

So that either Gods mercy may allure him, or his juſtice terrifie him. Then he muſt needs be a deſperate perſon, who can be moved with neither of them. Becauſe he called them indocil, and untractable, and obſtinate, now he calleth them wicked, not a ſimple ſinner, as we be all, but who addeth drunkenneſſe to thirſt, and rebellion and preſumption to his ignorance, worſe then the Mule or Horſe.

The life of the wicked is ſorrow. Luke 16.19. 1 Sam. 25.37. Pſal. 30.5.

He compriſes all the miſeries of the wicked, under the name of *ſorrow*, who although they live delitiouſly with the rich Glutton, and *Nabal*, yet all their mirth is converted into ſorrow, and perplexitie; for as the miſeries of Gods children are ever turned into joy; *Weeping is at evening, but joy commeth in the morning*; ſo the joyes of the wicked are ever turned into ſorrowes, for albeit they ſeeme the happieſt men under the Sunne, yet the ſudden revolution and change of their eſtate, ſhall demonſtrate

monstrate to the world, what fooles they were, and how the Devill bewitched them, and (as upon *Baltashar*) brought unexpected sorrowes upon them in the midst of their joyes. And is it not just with God, to *render tribulation to them who trouble his Church*; and to release them who have had many grieved hearts for the same? And I doubt not but the Lord in his mercie, shall so bring about all matters, that as the wicked triumph and rejoyce at the sorrowes of the Saints, God shall make them also weepe there time about, and bring joy to his elect. *Blessed are they that weepe for they shall be comforted*; *woe to you who laugh, for ye shall weepe.* Dan. 5. 30. 2 Thes. 1. 6. Mat. 5. 4. Luke 6. 25.

[*Many sorrowes*:] Many sinnes bring many plagues, many in life, many in death, many in this life, many in the life to come, many within him, many without him. So unhappie is the state of the wicked, whose sorrowes shall be multiplied. *Behold my servants shall eate, and ye shall be hungry, &c.* and in the *Revel. One woe is past, and two are to come*: and the Angel flying through heaven, cryed; *Woe, woe, woe, to the inhabitants of the earth.* Many sinnes bring many sorrowes. Isa. 65. 13, 14. Revel 9. 12. Revel. 8. 13.

The godly have sorrow also, but not comparable to theirs; *For God in wrath remembreth mercy*, which he doth never to the wicked; the Lord delivereth the godly, as the *Israelites* through the Sea, and drowned the wicked. The godly and wickeds sorrow differ. Heb. 3. 2.

The examples of Gods judgements are seene in *Lucifer*. Our first parents. *Caine*. The first world. The five Cities. *Pharoah*. *Nebuchadnezar*. *Antiochus*. *Herod*, *&c.* Reade over the 28. of *Deut.* There is a catalogue of the sorrowes of the wicked, which should affright any Christians heart. And also in the 20. of *Iob* where is said; *all sorrow shall fall on him. But mercy shall compasse him, who trusteth in the Lord.* Hee hath threatned the wicked with a consideration of Gods judgements. Now hee allureth them, with an offer of Gods mercies, the godly are ever well, and all turne to the best to them. Salvation and welfare attendeth them in all places, at all times, in all causes, in all their businesse, in things certaine, and uncertaine, in prosperity and adversity, in body and soule, in things present and to come. Isa. 14. 12. Gen. 3. 10. Gen 4. 11. Gen. 7. 21. Gen. 18. 19. Iob 20. 22.

[*Mercie.*] What ever come to him is mercy, and flowing from the fountaine of the remission of his sinnes. The Lord crowneth them with mercies, yea, his sinnes turne to mercies to him. But of this before.

[*Shall compasse him.*] As he was compassed with innumerable *Doctr.*

troubles. So God ſhall compaſſe him with a many comforts. *Dothan* was compaſſed with *Aramites*, ſo was it alſo with *Angels, as the mountaine compaſſeth Ieruſalem, ſo is the Lord about his people*, and hath promiſed to be *a wall of fire about her*.

The godly as they are compaſſed with trouble, ſo are they with mercies. 2 King. 6 15. 17. Pſal 125 2. Zach. 2. 5.

[*That truſteth in the Lord.*] Theſe are the people to whom mercy appertaines, even beleevers, for faith onely makes us acceptable to God. But of this likewiſe before.

I beſeech God make us all penitent for our ſinnes, and ſenſible of his mercies, but above all things, roote us in the Faith of Chriſt, that we may depend upon his promiſes, that are both faithfull and true.

Doctrine. Mercy belongeth to the faithfull.

Verse XI.

Be glad righteous, and rejoyce in the Lord, and be joyfull all ye, that are upright in heart.

The ſubſtance of this verſe.

THis verſe containeth the concluſion of the *Pſalme*, wherein is ſet downe, an exhortation to ſuch as are happie and bleſſed by remiſſion of their ſinnes, to a ſpirituall joy and prayſing of God. And this exhortation dependeth very well on that which goeth before the remiſſion of ſinnes, the fruits of repentance, and the fatherly mercy of God towards the faithfull, to whom properly this exhortation belongeth.

After remiſſion of ſinne ariſeth joy. Rom 5.1.

For after the remiſſion of ſinnes, there ariſeth an unſpeakable joy in the beleevers heart, for joy is that fruit of faith. And after the Apoſtle. *Rom.* 4. had ſpoken of juſtification, he interreth, *Rom.* 5. *Then being juſtified by faith, we have peace toward God, through our Lord Ieſus Chriſt.* Which doubtleſſe comprehendeth all ſorts of joy, and the Angels when they Preached to the ſhepheards of Chriſt, they profeſſed they told joyfull tydings. Luke 2.10.

This exhortation containeth three parts. Firſt, what he doth exhort unto, *to rejoyce*. Secondly, whom; *the righteous* and *upright men*. Thirdly, the limitation thereof, *in the Lord*.

[*Be glad*:] He exhorteth them three times, be glad, rejoyce, and be joyfull, and as he made mention of a threefold bleſſing, ſo doth he of a threefold joy. Wherein, wee have two things neceſſarie to be obſerved. Firſt, the dulneſſe of our nature, who as ſlow horſes neede many ſpurres, and provocations to ſpirituall

Mans ſenſleſſeneſſe in Spirituall things.

tuall things, whereas we are naturally overmuch bent to carnall things, that we neede no incitations thereunto. But by the contrary in spirituall things, we are cast into a deepe sleepe, who cannot be wakened at the first cry; but as men after drinke have neede to be roused often, that they may behold the light, so men drunken with the pleasures of sinne, as *Nazianzen* saith, Must bee wakened by diverse exhortations, as this same Prophet in the subsequent *Psalme*, redoubleth his exhortations for the same effect. And the Apostle to the *Philippians* saith, *rejoyce in the Lord continually, and I say againe, rejoyce.* Phil. 4. 4.

Next, perceive that this exhortation growes, for the word *Be glad*, properly in the originall signifieth an inward and hearty joy, by the presence or hope at least of a thing desireable or good. The word *Rejoyce*, to expresse our joy by some outward gesture, sometimes used for dancing, *as the hills skippe for gladnesse*. The word *Be joyfull*, to cry forth for *gladnesse*, as the dumbe mans tongue shall sing.

The proper signification of the words be glad. Psal. 35. 26. Rejoyce. Psal. 65. 12. Be joyfull. Isa 35. 6.

This gradation teacheth us, that this is the nature of Spirituall joy. That it still increaseth in us by cetaine degrees, until it come to the perfection of all joy, which is signified by the last word, importing as it were a triumph, and showting after victorie. So that they are truely penitent, which have overcome sinne, and Satan in their spirituall combate, and have triumphed over them as vanquished enemies.

Doctrine. Spirituall joy alwaies increaseth.

Objection.

But it may be objected, that the best Christians, commonly have the least cause of rejoycing, in regard they are more subject to Troubles, Crosses, Imprisonments, Poverty, Sicknes, &c. then others. Our Saviour answereth to that. *In the world yee shall have trouble, but in me ye shall have joy; rejoyce, I have overcome the world.* The Martyrs who suffered the losse of their lives, and riches, with great joy in the very midst of the fierie flames did sing, and praise God, as though they felt no paine; their inward joy swallowing up their outward troubles. Christians in their very death manifest the same when they cry. *O death where is thy sting, O hell where is thy victorie.* So, howsoever they be subject to the greatest miseries outwardly, yet the joy arising from the assurance of Gods favour doth swallow them up.

Answer. Iohn 16. 33.

1 Cor. 15. 55. Inward joy swalloweth up outward crosses.

Doctrine. Only those truly rejoyce whose sinne is pardoned. Pro. 29. 6.

Observe, moreover that none can truly rejoyce, but they who have gotten remission of their sinnes. *The righteous doth sing and rejoyce. The stranger shall not medle with his joy. Let them that*

Pro. 14.10 Pſal. 40.16 Iſa. 65.13 Rev 2 17

that ſeeke thee rejoyce and be glad in thee. My ſervants ſhall rejoyce ſayth the Lord. For they get the white ſtone given them; *And a name written therein, which no man knoweth, ſaving he that receiveth it.* And this is, *thy ſinnes are forgiven thee.* Indeede the wicked have their owne earthly and fleſhly joyes, but if yee would examine them ſtrictly, they are rather torments then joyes, which *Chryſoſtome* obſerveth well, affirming that joy is onely proper to the godly, and never to be attributed to the wicked. For the covetous man whoſe pleaſure is in riches, the more they grow, the more his thirſt increaſeth, which deſire tormenteth him, as alſo the feare of the loſſe of them, excrutiats his minde night and day, when riches grow, feare groweth. And the Prophet *Iſaias* ſayth, *The wicked are like the raging Sea, that cannot reſt, whoſe waters caſt up myre and dirt, there is no peace ſayth my God to the wicked.*

Chryſ. hom. 18. ad pop. Antiochenum.

Iſa. 57. 20 Eſ 57.21.

The godly and wickeds joy differ.

But there is a great difference betweene the joy of the godly and the joy of wicked, if yee will compare them together, for the one rejoyceth onely in God, the other in earthly things. The ſoule of the godly is indued with true and ſolid joy: the fleſh of the wicked only enjoyes periſhing pleaſures, the godly they rejoyce in the midſt of their troubles, the wicked are grieved in the midſt of their joyes. The joyes of the godly are eternal, the joyes of the wicked mōentaneal. The joyes of the godly are evermore augmented till at laſt they attain to eternal felicity, but the hope of the wicked turneth in diſpaire, their life in death eternal. Finally, the joyes of the godly ſpring out of teares, *They ſow (a precious ſeede) in teares, and reape in joy.* The ſpirituall harveſt is farre different from the temporall harveſt, for the husband-men holde out of their experience, that the harveſt will be anſwerable to the ſeede-time, but in the Chriſtian harveſt, we ſow with watrie teares and reape on dry weather, by the contrarie the wicked have a dry and ſeaſonable ſeede-time, but they reape with waterie teares with confuſion, onely thoſe doe indeede rejoyce whoſe ſinnes are pardoned.

Pſal 126.5

The Spirituall and earthly harveſt differ.

Reaſons of the peoples joy.

I.

The godly have a warrant to rejoyce.

The reaſons wherefore are theſe, Firſt, becauſe none elſe have warrant to rejoyce. For the wicked man, nothing troubles him, not ſinne, for it is his pleaſure: not tentations, theſe hee ſwalloweth up: not his conſcience, it is a ſleepe: not the Devill, he is already made his vaſſall and ſervant: not the world, it is his treaſure: no outward afflictions, hee will not endure

them

them: Yea S. *Iames* bids them not rejoyce but houle. *Houle ye rich men.* And S. *Luke* sayth to them, *woe bee to you that rejoyce now, for yee shall mourne.* Iam. 5 1 Luke 6.25.

Secondly, as the godly onely are commanded to rejoyce, so they have onely cause to rejoyce, because they onely injoy the presence of God by reason of the covenant, they have an intrest to all things in heaven and in earth, as a woman hath to the goods of her husband: which is a great cause of joy.

2. They are commanded to rejoyce.

3. Luke 10 20.

Thirdly, they know that their names are written in the booke of life, as our Saviour saith. *Rejoyce not in this, that the Spirits are subject to you, but rather rejoyce that your names are written in Heaven.*

4. They have the spirit of God the author of joy.

Fourthly, onely they have the Spirit of God, the author of true joy, which is therefore called *the joy of the holy Ghost.* Only they are *annoynted with the oyle of gladnesse.*

5. 1 Thes. 1 6. Psal. 45.7.

Fiftly, onely they have escaped from condemnation, as the *Israelites* escaped the hand of *Pharoah*, and rejoyced.

6. They escape condemnation Exod 15.1.

Sixtly, onely they sucke and draw their joy out of the Wells of sound consolation, that is, out of the Scriptures, which are written, *that their joy may be full.*

7. They draw joy out of the Scriptures. Isa. 12 3. 1 John 1 4.

Seventhly, onely they enjoy a good conscience, *which is a continuall feast*; and the cause of the Apostles joy, in the midst of their persecutions.

8. They have a good conscience. Pro. 15.15. Acts 5 41 8.

Finally, onely they have the hope of eternall glory; *Wee rejoyce under the hope of the glory of God*, sayth the Apostle. Hope of eternall glory. Rom 5.2.

[*Ye righteous and upright in heart.*] They are called righteous in two respects. 1. Because they have received the bloud of Iesus Christ, which hath made them righteous before God, by his passive obedience, in that he hath suffered for their sinnes; as likewise by his active obedience, whereby hee hath fulfilled the law, which are both imputed to them, as though they had done both. As also they are righteous, having received the Spirit of sanctification, which teacheth them to render to every one that which is his owne. To *Cæsar*, that which is *Cæsars*. To the Superiour, that which is his. To his equall that which appertains to him; to his Inferiour, that which he ought to doe. Why called righteous. Mat. 22.21.

The rule of righteousnesse is set downe in the 15 *Psalme*, that neither in name, body, or goods, wee should injure any man. The rule of righteousnesse. The righteous man must be sincere and upright.

The righteous man must also be upright in heart, that is, sincere,

cere, for faith and hypocriſie can never ſtand together; And of al vertues, God liketh beſt of ſinceritie & ſingleneſſe of heart, and it muſt needs be comfortable to us when we can ſay to the Lord; *Examine me O Lord, and prove me, try my reines and my heart. Pſal. 26. 2.*

And with our neighbours, we ſhould deale ſo uprightly, that we may not have Butter and Oyle in our mouth, and a ſword in our heart, but as wee profeſſe kindneſſe to them, who ſpeake kindly, ſo our heart may meane the ſame: and have not *an heart and an heart.*

Pſal. 12 2. Righteouſnes cannot bee without ſinceritie.

To conclude this point, righteouſneſſe and ſinceritie are ſo joyned together, that the one can never bee without the other, and they are reciprocall, that a righteous man muſt be ſincere, and a ſincere man muſt be righteous.

☞ The godly rejoyce in the Lord. Ier. 9. 23.

The limitation of this joy is ſet downe in the laſt part, *In Iehovah*, which diſtinguiſheth the Chriſtian joy, from all joyes earthly. Some rejoyce in one thing, ſome in another, but the Chriſtian rejoyceth in the Lord. *Let not the rich man reioyce in his riches, nor the ſtrong man in his ſtrength, nor the wiſe man in his wiſedome, but let him that reioyceth, &c. (reioyce in the Lord.)*

Objection.

Onely one queſtion remaineth to bee reſolved; Whether may not men lawfully rejoyce in the bleſſings that God hath given them, as a man in the Wife of his youth, Parents in their children, and in ſuch other temporall bleſſings?

Anſwer.

I anſwer, They may, provided alwaies that God be the ground and end of their rejoycing: that they rejoyce in them as pledges of Gods mercy, and love them, becauſe they ſee them ready to ſerve God, and that they regard more grace then nature in their wives and children, otherwiſe their propoſterous affection turneth into ſorrow and griefe, as did the love of *Eli* to his children, who in the end ſmarted for it. 1 Sam. 4. 17, 18

The Lord moderate our joyes, that they may bee all in him, and ſanctifie our perſons, that they may be righteous, and upright, that the joyes we receive here, may be entrances to the everlaſting joyes we ſhall receive in the kingdome of Heaven through Chriſt our Lord. *Amen.*

FINIS.

A GODLY AND FRVITFVLL EXPOSITION ON THE THIRTY EIGHT PSALME, the fourth of the *PENITENTIALS*.

THis Psalme hath three parts to be considered. First, the title and superscription. *A Psalme of* David *for remembrance*. Secondly, *Davids* humble confession of of his sinnes, which brought forth such miseries on his bodie and minde, which he bewaileth throughout all the Psalme, untill the two last verses. Thirdly, a prayer to God for support and reliefe out of those troubles, contained in the two last verses. The division of the Psalme.

THE TITLE.

A Psalme of David, *for remembrance.*

THe meaning of this title is, that he would keepe it to bee a memoriall and a memento of his miseries, whichbecause of his sinne he did sustaine at the making hereof. For man by nature is forgetfull of his miseries, so that they passe as waters that are gone; yea albeit they urge him very vehemently while they are lying on him, yet he presently forgetteth them when he getteth the smallest reliefe; as men do the stormie blasts of Winter, so soone as some few faire Sommer dayes doe appeare. This forgetfulnesse springeth out of that roote of ingratitude, which is a capitall sinne; and therefore *David* prayeth unto the Lord, that his *benefits slip never out of his minde*. So that God who delivereth us out of our troubles, must also furnish us with memorie, Man remembreth his trouble no longer then whilst he is under it. *Simil.* Forgetfulnesse springeth of ingratitude. Psal. 103. 2.

Doctrine. God who delivereth us, muſt put us in mind of our deliverance. Gen. 28. 20. Gen. 35. 1.

rie, both to remember the deliverances, as alſo the troubles out of which he hath delivered us.

Iacob made a vow at *Bethel*, *that if God went with him, and would keepe him in the journey which hee went, and would give him bread to eate and clothes to put on, &c. then hee ſhould bee his God.* But when he returned, God put him in minde of his vow, ſaying, *Ariſe, goe up to Bethel, and dwell there, and make there an Altar unto God that appeared unto thee when thou fleddeſt from Eſau thy brother.*

Man remembers evill too well. *Simil.*

And as it is naturall for us to forget Gods benefits, ſo it is as naturall unto us to remember evill. If any hath offended us in the ſmalleſt word, that we keepe freſh in memorie? *Nam ira tardiſſimè ſeneſcit*, wrath ſlowly groweth old. As the ſieve retaineth the branne, and groſſe excrements of the corne, and ſuffereth the good graine eaſily to paſſe thorow; ſo doe wee eaſily retaine evill, and forget good.

This ſuperſcription is not to be found in all the *Pſalmes*, except in this and the *ſeventie*. Howſoever, let us pray unto the Lord to furniſh us with a faithfull remembrance both of our ſinnes provoking him to wrath againſt us, and of his manifold mercies pardoning our manifold ſinnes; as alſo that wee may forget the particular injuries and wrongs done unto us.

The ſubſtance and uſe of this Pſalme. In the 38. *Pſalme David* deploreth unto God the violence of his ſickneſſe, the malice of his adverſaries, who ſeeming to pittie him, mocked him by their craftie viſitation, exclucerating his wounds by their deceitful dealing, while he in the meane time in patience poſſeſſed his ſoule, not making anſwer to their injuries, in the firſt twenty verſes; in the two laſt imploring Gods helpe for his deliverance from them.

The uſe of this Pſalme.

This *Pſalme* will be very pertinent for every one, who is outwardly or inwardly grieved: for they have this godly Prince & Prophet ſet down before them in that ſame caſe: as Chriſt alſo, whoſe type he was, acquainted with the like miſeries, & an high Prieſt, who having taſted of all our griefs, may more heartily compaſſionate us in our afflictions. Heb. 2. 17.

Againſt the Papiſts ſongs for thoſe in Purgatorie.

The Papiſts thinke that this Pſalme ſhould be ſung for thoſe that are in Purgatorie; (which they themſelves grant was not before Chriſts dayes:) but if they marked it rightly, they would

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be ashamed of that assertion; for it destroyeth all the grounds of their purgatoriall fire, which some of themselves confesse; from whom albeit *Lorinus* the Iesuite and *Bellarmine* doe not dissassent, yet they thinke it not meete to condemne the opinion of others who affirme the same, lest thereby they should give us (whom they call Heretikes) cause of rejoycing. Whereby we may plainely perceive how those two arch-heretickes *detaine the truth of God in unrighteousnesse*, commending and approving the false wresting of the Scriptures, and not daring to condemne that as hereticall doctrine, which they cannot prove to be cananicall and agreeable to the truth. Rom. 1 18.

VERSE I.

O Lord rebuke mee not in thine anger, neither chastise mee in thy wrath.

THere are 22. verses of this Psalme, answering to the Hebrew Alphabet. This first verse is agreeable to the first verse of the sixt Psalme (of which I have written at length) except onely in the two Hebrew words *Beappecha* and *Bekitspecha*, which are *Synonyma*, and of one signification: which two Psalmes Saint *Basil* conferring together, findeth them to agree in many things, as the diligent reader by comparing them together may perceive. He also compareth a sinner to a sicke man, *qui levia ac mitia pharmaca desideret, ferrum & incisiones & ignem deprecatur*, who desireth light and easie plaisters, and againe, would be free of cuttings, fire, and extreme remedies. To the foresaid place of the sixt Psalme (lest I should seeme tedious in repetition) I referre the Reader. *Basil. lib. 1. de statu anima.*

VERSE. II.

For thine Arrowes have light upon me, and thine hand lyeth upon mee.

SAint *Ierom* translateth the Hebrew word *Nichathu*, piercing me The arrowes of God, are the calamities and vexations whereby he was disquieted in minde and bodie; compared to arrowes frequently in the Scriptures, as *Deut.* 32. 23. *I will bestow mine arrowes upon them*; And in the 42. verse, *I will make*

mine arrowes drunke with bloud. And *Iob* 6. 4. *The arrowes of the Almightie are in me.* For God is compared to an archer, whoſe hand is ſtrong, and wavereth not; who hath a ſharpe eye, foreſeeing on what part his arrowes will light. His arrowes are are his afflictions; his marke, is the ſoules and bodies, both of the elect and reprobate.

What Gods arrowes are.

In this, that God is the archer who ſhooteth at us, wee have ſingular comfort, that it is his hand who made us, that alſo woundeth us; neither can any evill come from his hand: for albeit he wound us, yet he will cure us againe. *Come, let us returne to the Lord,* (ſaith the Prophet) *for he hath wounded us, and he will heale us againe.* His ſword cutteth with the oneſide, and healeth the other; as the Poet ſpeaketh of *Achilles*:

Doctrine. God who woundeth us, muſt alſo heale us againe. Hoſ. 6. 1.

Ovid. lib. 1. de Triſt ib. 1 Sam 20 36.

——— *& qui mihi vulnera fecit,*
Solus Achilleo tollere more poteſt.

That is, he that hath wounded me can only heale me after the manner of *Achilles*. Gods arrowes are like *Ionathans*, which hee ſhot to *David* in the fields, in token of his love. God, ſaith Saint *Auguſtine, amat quos ſagittat,* loveth thoſe at whom hee ſhooteth. And *Cryſoſtome* calleth them, *Sagittæ ſalutis Domini,* the arrowes of the Lords ſalvation.

Aug. conf. 9. cap. 2.

Chryſ. hom. 3. in Iob lib. 10. cap. 6.

The divers ſorts of Gods arrowes.

Thoſe arrowes commonly are either wicked men or devils, whom God ſendeth forth to afflict his owne children, ſharpe as arrowes, light and ſwift as arrowes, and ready to doe harme to Gods Saints; or elſe ſickneſſe, poverty, infamie, and ſuch other afflictions, whereby our moſt gratious Father thinketh moſt fit to ſubdue our vile corruption: all which albeit in their owne nature they are evill, yet God can convert and turne them to the utilitie and prophet of his owne children. As a Phyſitian can uſe the moſt poiſonable and venemous herbes to cure the moſt deſperate diſeaſes; yea the fleſh of the dead ſerpent, to cure the wound gotten by the living ſepent: ſo God can convert and turne the miſchievous machinations of our enemies to our ſalvation.

Note.

Simil.

Objection. The marke and But at which the Lord ſhooteth, is *David.*

Solut. And it is the Lords paſtime to ſhoote at his owne Saints.

How God is ſaid to ſhoot at the godly, and how at the wicked.

I anſwer, he ſhooteth both at the godly and wicked, but upon divers intentions: at the godly, to waken them out of their ſleepe, and he will cure the wound which he maketh: at the wicked for their utter deſtruction; hee ſhooteth at their heart, to kill them.

[*Are*

[*Are fixed in me.*] By this he declareth, that it is impossible to any creature, visible or invisible, to pull forth that arrow which God shooteth. The hand which shooteth it, must also pull it forth. Albeit the devill, the Caldeans and Sabians plagued *Iob*, and were arrowes shot by God, as he confesseth Chap. 13. verse 14. and Chap. 19. verse 21. yet the Lord onely relived him.

[*And thine hand lyeth on me.*] This second comparison, taken from the hand of a man, signifieth, that whatsoever trouble came to him, he tooke it from Gods hand. His hand sometime is called the hand of creation; as Psal. 8. 3. *When I behold thine heavens, even the workes of thy fingers*. Sometimes of deliverance; as when he delivered his people out of Egypt by a strong hand. Sometime of revenge. as *Heb.* 10. 31. *It is a fearefull thing to fall into the hands of the living God.* It hath also many other significations in the Scripture. And so *David* in his sickenesse setteth before his eyes the hand of God enarmed for the punishment of his sinne. And whosoever he be, that subsisteth and staeth in the sense of his calamities, hee differeth nothing from a beast: but this is wisedome and prudencie in a Christian to looke up unto him who smiteth him; the neglect whereof, that the Prophet bewaileth in the *Israelites*.

The sorts of Gods hands in the Scriptures.

Ier. 5. 3.

Lorinus the Iesuite maketh a ridiculous accommodation of this chastising hand of God, in these words: *Per accommodationem praterea posset illud admitti, ut confirmatio manus sit veluti impressio illa collophi, qua fit ab Episcopo ei, qui sacramentum Confirmationis confert, memoriæ causa: nam & titulus Psalmi est in rememorationem*: that is, Moreover this might be admitted by application, that the confirmation of the hand may bee like to that impression of the blow, which is made by the Bishops hand, to whom he giveth the Sacrament of Confirmation for memories cause; for the title of the Psalme is in remembrance. Indeede such a rediculous exposition of the Scriptures and abuse thereof, deserveth to bee laughed at by children. For if *David* had not felt heavier blowes from the hand of God, then the children doe from the Bishops, I thinke hee had no cause to complaine.

Isa. 9. 13.

Aridiculus application made by *Lorinus*.

Verse III.

There is nothing ſound in my fleſh, becauſe of thine anger: neither is there reſt in my bones, becauſe of my ſinne.

HE proceedeth in this third verſe to exaggerate and amplifie the greatneſſe of his griefe from the univerſalitie thereof; that his ſickneſſe was not laid on any one part of his body, but upon his whole fleſh, and upon all his bones. His fleſh is his exteriour part, his bones his interiour. Albeit the ulcers and wounds of his fleſh were very ſenſible to him, and more horrible in the eyes of men who beheld them (as thoſe of *Iob* and *Lazarus*,) which he might have apprehended deepely when as by them he was made contemptible in the eyes of men: yet his inward paine, which was more felt then ſeene, maketh him thus pittifully to cry. Wherein we have theſe things to conſider.

Iob 2. 7. Luke 16. 21.

Doct. All his members ſinned, all are puniſhed.

Firſt, that as all members agreed together to the performance of his filthy luſt, ſo every one of them receiveth a deſerved puniſhment. And it is good for man that he ſhould be thus chaſtiſed in this world for a little time, rather then that he ſhould be reſerved for everlaſting darkeneſſe, where every member ſhall receive eternall paine for their ſinne. For as ſinne pleaſeth nature, ſo doth it deſtroy and conſume nature.

Gods wrath cannot abide ſinne. *Simil.*

Secondly, he ſetteth forth the cauſe of thoſe puniſhments, even Gods wrath, becauſe of his ſinne. For when thoſe two meete together, they are as fire and flaxe; Gods wrath as fire, will ſoone devoure the ſtuble of our ſinnes.

Sinne (not God) the cauſe of all our miſeries.

Thirdly, obſerve that *David* maketh not Gods wrath the only cauſe of his miſeries and heavie ſickneſſe; for that were to charge God of unrighteouſneſſe: but he juſtifieth God, when he acknowledgeth that his owne ſinne was the cauſe of all his evils. And ſurely we can never give ſufficient honour to God, except we free him of all imputations of uniuſt dealing, and acknowledge our ſelves to be the cauſe of our owne miſeries.

Doctr. God will not looke favorably upon us, unles firſt we looke both upon our owne ſins & his anger at them.

Finally, obſerve out of this verſe, that the word in the originall language *Mippene*, from the face, is two times repeated, both in ſpeaking of Gods wrath and his owne ſinnes, that is, for the ſight of them both. Wherein perceive a leſſon worthy of conſideration, that is, that we muſt have a two-fold ſight, before we get the ſight of Gods favorable face: Firſt wee muſt have

have our owne sinnes before our eyes; next, wee must see the countenance of an angry God looking downe upon us with austere and heavie lookes because of them: and then in the third roome, we must beg Gods favorable face to shine upon us. The Lord grant us the right sight of all those three: that as *Iosephs* breathren first saw his angrie countenance, and then his favorable acceptation with the greater gladnesse; so wee may see what we have deserved at Gods hand, and so after may *heare the voyce of joy and gladnesse, that the bones which hee hath broken may reioyce* againe. First we must heare the terrible thundring of mount *Sinai*; then the joyfull shouting of mount *Sion*.

Gen. 42.

Psal. 51. 8.

VERSE. IIII.

For mine iniquities are gone over mine head: and as a weighty burthen they are too heavie for me.

HAving spoken before of the cause of his miserie, which was his sinnes; now hee aggravateth them in respect of their multitude, comparing them to waters which had gone over his head; and in respect of the magnitude and weight, comparing them to a burden: which surely is a marke of a penitent sinner, when he (as was *David*) can be content to confesse his sinnes, to be in number more then the sand of the sea, or the haires of his head.

A marke of a true penitent, to aggravate his sinne. Psal. 138. 18.

He compareth his sinnes to waters which albeit at the first entrance they seeme so shallow, that scarce they touch our ankles; yet the further we goe into them, they prove the deeper, and soone passe from our knee to our shoulders, and over our head, and drowne us, except God provide a remedy; as if a planke or boord be cast unto one in danger of drowning, whereupon taking hold, he may easily escape the danger: even so wee goe from sinne to sinne, and from lesse to greater, untill that many sinnes meeting and concurring together overgoe us; and wee filling the cup of our iniquity, bee poysoned with the dregs thereof. Therefore let us take heede, and turne backe in time, lest going forward, contemning such warnings, wee become selfe-murderers, murderers of our owne selves. We have better waters, through which we may goe in safety, the waters of *Siloah*, which runne softly, by which we may refresh our owne soules;

Why sins are compared to waters. Ezek 47. 1, 2, 3, 4, 5.

Esa. 8. 6.

soules; the blessed bloud of Iesus Christ; and the waters of *Ezekiel*, which flow in the Sanctuary; that we may grow from grace to grace, till we come to glory.

Eze. 47. 12.

Against auricular confession.

Out of this place is clearely condemned that auricular confession, by which men are bound under paine of condemnation to confesse every particular sinne to the Priest, which is impossible for them to doe: when as *David* saith, *they are gone over mine head*; and againe, *Who can understand his faults?*

Psal. 19. 12.

The persons against whom David sinned.

It is no marvell that hee saith, his sinnes are gone over his head: for in this one, he committed many sinnes, and offended many persons. He sinned against himselfe in defiling his owne body, against *Bathsheba*, against *Uriah*, against those slaine with *Uriah*, against his concubines; against the bodie of the people, by giving them an evill example, and (which was worst of all) against God, by making his Name to be blasphemed.

[*And as a weighty burthen they are too heavie for me.*] The second comparison is taken from a burthen, weightier then lead, heavier then sand. And indeede sinne is more weightie then any burthen whatsoever: for, first, it presseth downe both soule and body. When *Peter* was chained in prison, in the night he had liberty with joy to raise up his soule to praise God. *Paul* was in prison, but Gods word was not bound, but it is otherwise with sinne.

Wherein sinne is heavier then any burden. Acts 12.

Acts 16. 25.

Next, burdens are upon some parts of the body, not upon all; as manicles are on the hands, fetters on the feete, &c. other members being free; but sinne and the bonds thereof are upon every member, binding and pressing them so downe, that they cannot doe any service to Christ. The eares are dull in hearing, the eyes full of adultry, the mouth an open sepulchre, the foote readie to shed blood, &c.

Iob 24. 15. Psal 39.

Thirdly, this is the greatest miserie, that when all other burdens are felt, we beare this with pleasure, wee undergoe it with delight, without wearying; and are as *Issachar*, asses couching betweene two burdens. And surely I thinke we are worse then asses, for when our burdens grow greatest, we doe not onely groane under them, but are glad to undergoe them, the two burdens, both of our conscience and of our bodies. The Israelites groaned in Egypt under temporall burdens, & were heard; the Iewes in Babylon, and were relieved: would God we could groane under ours, that so we might be helped!

Gen. 49. 14.

Exod. 2. 13.

Psal. 147.

I will not deny but *David* may may also meane in this text of the burthen of afflictions; seeing the originall word *gnon*, signifieth paine; and *Cain* used that selfesame word in the fourth of Genesis. For three burdens are mentioned in the Scriptures: of *sinne*, as *Come unto me all ye that are weary and loaden (with sin) and I will ease you.* Of *paine*, as, *Cast thy burden upon the Lord.* And of Gods *benefits*, as, *Praised be God, who loadeth us with his benefits.* God he loadeth us with his blessings both spirituall and temporall; and we againe loade him with our sinnes, with which we are loaded our selves; *Ah sinfull nation, a people loaden with iniquitie.* And therefore God justly must againe loade us with his corrections.

Three sorts of burdens. Mat. 11.28 Psal. 37.5 Psal 103

Isa. 1.4

But it may be asked, how this selfesame speech is spoken both by *Cain* a reprobate, and *David* an elect child of God.

Objection.

I answer, that sinne was alike heavie to them both; but *David* had a sight of Gods mercy in the midst of his sinnes, which *Cain* did never see, and therefore did not returne unto God for relieve, as here *David* doth.

Solut.

VERSE V.

My wounds are putrified, and corrupt, because of my foolishnesse.

HEE goeth further on in the enumeration of his mercies, which hee setteth downe by the putrification and rotting of his wounds, and confesseth the cause of them to be his owne foolishnesse. Where first see, that sinne bringeth putrifaction and rottennesse to mens flesh. For as the sinne of *Adam* received that sentence, *Dust thou art, and to dust shalt thou returne againe*; so that curse overtooke all his posteritie, that they are subject to putrifaction and rottennesse: which not onely befalleth to them after their death, but when they are yet alive, it seizeth on their nature. *For the sweete savour, there shall bee stincke.* Yea commonly those that have bin fed most delicately, stinke most filthily after their death. *Molliùs, delicatiúsque nutrita a corpora graviùs olent mortua.* And it is seene by common experience, that the faireſt bodie hath the foulest corps. Which Saint *Ambrose* confirming, bringeth in an example of one who laciviously and libidinously having lyen in whoredom and feasting daily, after his death did so stinke, that incense of divers odours could not remove the same. A fearefull exam-

Sinne causeth putrifaction and rottennes. Gen. 3.19

Isa. 3.24.

Note.

A neceſſary leſſon for belly pamperers.

ple to ſtrike terror in the hearts of all ſuch pamperers of the belly, and who make ſo much of their fleſh, that they are careleſſe of other things. Let them remember that they are (as Saint *Auguſtine* ſaith in his Confeſſions) *eſca vermium, & ſaccus ſtercorum*, a pray of wormes, and a ſacke of dung. But their chiefe rottenneſſe is worſe then the rotteneſſe of *Lazarus*, who ſtank upon the fourthday: a type & figure of a ſinner, who being dead in ſinne, his mouth becommeth an open ſepulchre, and caſteth forth ſuch a ſtinking unſavorie and peſtilentious ſmell, that it doth infect the very aire.

Iohn 11.39.

[*Becauſe of my fooliſhneſſe.*] The originall verſion beareth, *from the face of my fooliſhneſſe*, as ye heard twice before. He calleth it not *fooliſhneſſe* to extenuate his ſinne (as many hypocrits doe, who ſay, they ſailed through ignorance) but to declare that he was bereft of his wits, and carried with a beaſtly appetite after his owne luſts. Sinne is properly called folly, but it is ſpiritually folly. A naturall foole lacketh the uſe of reaſon; a ſpirituall foole is not guided by grace. A naturall foole thinketh himſelfe wiſer then any other; ſo aſpirituall foole *is wiſe in his owne conceit, and there is more hope of a foole then of him. The wiſedome of God is fooliſhneſſe to men. The naturall man perceiveth not the things that are of God. Not many wiſe, &c.* Thirdly, as a foole marreth all his matters; ſo doth a ſinner bring all miſeries on his bodie, ſoule, eſtate, poſterity: and looke how they laugh at our folly, (for they thinke religion folly, and a holy life and devotion to bee dotage,) ſo God doth laugh them to ſcorne, and their wiſedome is turned to folly. Hee confoundeth the counſell of *Achitophel*. And at the laſt day they ſhall ſay *Behold, theſe whom wee thought fooles, are like the Angels of God.*

A compariſon betweene a naturall and a ſpirituall foole.

Pro. 12.15.
1 Cor 1 18.
1 Cor. 2. 14.
1 Cor. 1. 26.

2 Sam. 17. 19.

Verse VI.

I am bowed and crooked very ſore, I goe mourning all the day.

HEE proceedeth in the enlarging of his extreme troubles, wherwith he was oppreſſed: ſo that it is a wonder to thinke how his faith could beare up ſuch a heape of evils. And where he ſaith, he was *bowed and crooked*, he ſheweth how farre he was humbled under the mightie hand of God; And he ſeemeth to oppoſe his great dejection and downe-caſting to the proud par-

1 Pet. 5.6.

tinacie

tinacy of many, who strive so against God, that none of his rods can humble them; who albeit they bee fearefully shaken and cast downe, so that they are forced to bow their bodie, yet their minde remaineth so obstinate, as though they had sinewes of yron in their neckes, and they lift up their hearts against God. Therefore this circumstance of his *crooking* and *bowing*, is an argument to move God to pitie his case, because hee is not an obstinate sinner, and one who is rebellious, but one humbled by correction. Whereby we are taught, that there is no better remedie for us then to cast off our pride, and bow our selves under Gods hand; yea the heavier that Gods hand is the more dejected should we bee. And therefore *David* addeth, hee is *crooked very sore*. The word in the originall, *meod*, signifying *very greatly* and *vehemently*, sheweth unto us, that his griefes and sorrowes were not common but extraordinary; and God useth to make his Children examples of his chastisements, who made themselves examples of sinne to the world.

Doctrine. There is no fitter remedy for us to be delivered, then by humbling our selves under the hand of God.

Note.

[*I goe mourning all the day.*] The Hebrew word *koder*, signifieth *blackenesse*, as one that walketh in mourning clothes. For the blacke colour is a token of gravity and sadnesse. But I am rather of the opinion, that his meaning is, of the blackenesse of his skinne. For we know, that men whose hearts are oppressed with griefe, doe lose their naturall colour; as *David* saith, *I am like a bottell in the smoke*. For wee see that sinne deformeth and defaceth men so, that it turneth their fatnesse into leanenesse, and beauty into deformity; as the same Prophet saith in another place, *When God afflicteth man for sinne, then hee waxeth woe and wanne*: and *My strength is dryed up like a potsheard*. A fearefull example is set downe by *Ieremie* in his Lamentations, *Her Nazarites were purer then the snow, and whiter then the milke; they were more ruddy in body, then the red precious stones; they were like polished Saphir: now their visage is blacker then a coale, they cannot know them in the streets; their skins cleaveth to their bones, it is withered like a stocke.*

Psal. 119. 83. Sin changeth mans beauty into deformity Psal 39. 12. Psal 22. 15. Lam. 4. 7, 8.

[*All the day.*] The continuance of his paine amplifieth the same. For if a man had some relaxation or breathing, he might gather new strength for a new assault. *Iob* complaineth of the like dealing; for when he had beene vexed all the day, he said, *My couch will give me rest; but thou affrayest mee with visions*. Herein have we to learne, patiently to beare Gods corrections,

Iob 7. 14. Beare patiently afflictions, since God hath dealt more hardly with better then we are.

when now and then it pleaſeth him to lay them upon, as ſickneſſe, poverty infirmity, &c. whereas others better then wee, have beene more rigorouſly handled then wee are.

Verse VII.

For my reines are full of burning, and there is nothing ſound in my fleſh.

TO move God to pittie him, hee layeth open all his ſores; even as a begger will lay open to the view of all the people his wounds and ſores to moove them to have compaſſion on him. The patient unfoldeth his wounds to the Phyſitian, ſo ſhould wee unfold our griefes, miſeries and neceſſities to the Lord our God, that hee with the pitifull eye of the Samaritan, may cloſe and cure them.

Simil.

Luke 10,33

In this verſe hee pointeth out his inward diſeaſes in the former words, *My reines are full of burning*; and his outward in the latter words, *And there is no ſoundneſſe in my fleſh.* He was univerſally tormented, both within and without. Should not this aſſwage our griefe, when God viſiteth us in any one part of our body, ſeeing *David* was viſited in them all? The word *Cſihelim*, is diuerſly expounded; but I agree beſt with thoſe that call it the *reines*, under the loynes, and by a Metonymie, the generative facultie. For the ſtrength of man is in the loines: and it is mentioned of the children who came out of the loines of *Iacob*: and in the 35. of Geneſis, verſe the 11. *Kings ſhall come out of thy loines.* And in Proverbs. 31. 17. *Shee girdeth her loines with ſtrength.* So that, as *David* gave his ſtrength to ſin, and that filthie act of adultery; ſo God puniſheth thoſe ſame parts which did offend his Majeſtie. And commonly God in his righteous judgement recompenceth Whore-hunters and Harlots with filthy conſumptions in thoſe members wherewith they tooke pleaſure to offend God. Therefore give not your ſtrength to ſinne, *nor your members to be weapons of iniquitie*; remembring that ſentence of the learned Father, *Per quod quis peccat, per id ipſum punitur*; Man is puniſhed by that ſelfe ſame thing, by which he ſinned.

Obſerve Gods juſtice againſt Whorehunters.

Rom. 6, 13

Of the latter part of this verſe is ſpoken before, in the beginning of the third verſe.

VERSE VIII.

I am weakned and sore broken: I roare for the very griefe of my heart.

AGaine by diverse formes of speaking hee expresseth the intolerable vehemencie of his paine, and that it rent and brused him, and forced him, not to crie, but to roare as a Lyon. Behold what a weight of misery sin bringeth on mans body and soule, forcing God to disgrace his owne image, that pleasant pourtraiture of mans body and soule, which hee builded up for his glory, and to breake it downe and turne it into ashes, and to deface that picture which hee painted so gloriously and artificially, that he taketh as much pleasure to pull it downe as he did to reare it up, to cut downe his carved worke, Verse 1. to bee angrie and chastise that childe whom hee loved so well, Verse 2. to shoote his arrowes at his spouse whom hee kept in his bosome; to turne his hand which fed him, to correct him; to Verse 3. Verse 4. Verse 5. afflict that flesh which hee cherished, to lay burthens on him Verse 6. whom hee eased; to putrifie him whom hee beautified; to bow Verse 7. him whom hee straightened; and to turne his laughter into Verse 8. mourning, and his beauty into blackenesse and deformitie; his warming into burning; his strength into weakenesse; his manly speaking into beastly roaring. Yee may see therefore how sin can turne Gods good disposition towards us into hard dealing, his loving lookes into a frowning countenance.

But where hee sayeth, hee is *weakned*, it is evident, that sinne enfeebleth mans nature. As wee may cleerly perceive in *Samson* and *David*. For when *Goliah* and all *Davids* enemies were not able to overcome him, his owne sinne weakneth him. And when *Samson* killed a thousand Philistins, and no bands were able to keepe him fast, his owne sinne made him a slave to the Philistins. Sin enfeebleth mans nature. 1 Sam. 17. Iudg. 15. 15. & 16 9. 21.

And in like manner he complaineth of his roaring, as hee did in the 22. Psalme, verse 1. So that, as sinne changeth us into beasts; and through it we live as beasts; so in the end it will make us to crie as beasts. Then let us live as men, subduing by reason our beastly passions and affections; and like Christian men let us overcome the same by the Spirit of grace which is in Christ Iesus, that wee may speake to God as children, crying *Abba*, Father. Rom. 8. 15.

Verse IX.

Lord, I powre my whole desire before thee, and my sighing is not hid from thee.

THis *desire* is a desire of mercie and forgiveneſſe, and of his favour, and to walke innocently and holily before him. For God looketh to the purpoſe of mans heart in repentance, more then to the words of his outward confeſſion. For albeit *Ezekiah chattered like a ſwallow, and mourned like a dove, turning him to the wall*; yet the Lord ſaid, *I heard thy prayers, and ſaw thy teares.* This is the deſire of mercy, of which the Apoſtle *Paul* ſpeaketh, calling it *epipotheſis*.

Eſa. 38. 14.

2 Cor. 7. 11

[*My whole deſire.*] By this he would ſhew, that he parted not his thoughts between God and the devill, or his fleſh and the world, but keepeth a ſound and a whole heart to God. Hee would not divide the child, but keepe it altogether for God: whereas the worldlings do farre otherwiſe, giving their countenance and outward ſhew of holineſſe and repentance to the Lord, and keeping that which is beſt to ſinne. Which ſort of dealing the Lord ever did abhorre. *This people come to mee with their lips, but their heart is farre away from me.*

1 Kings 3. 26

Againſt hypocrites.

Eſa. 29. 13

Thirdly he taketh God to be witnes, who is only *cardiognoſtes*, the ſearcher of the heart. And ſuch ſhould bee our diſpoſition in Gods ſervice, that albeit our heart be not ſo well diſpoſed as it ſhould be, yet we may proteſt of the ſoundneſſe thereof, that it is not falſe or double.

[*And my ſighing.*] Yet againe he proteſteth his ſinceritie and uprightnes, that in his heart there is no guile; that not onely his purpoſes are upright before God, but alſo his ſobs and ſighs. For ſighs may bee counterfet, as the *Hiena* counterfets a mans voice, and the Crocodile doth teares. In every action of religion, but eſpecially in repentance, we are to preſent our uprightnes and ſincerity before God, that we doe it from a ſingle mind, without counterfeit hypocriſie; wherein albeit we may delude men, yet can wee not mocke God, who eſteemeth our ſervice by our intention, and not by our action. For men onely can judge of us by our actions, but God by our upright intentions.

In Gods ſervice uſe always ſinceritie and uprightnes.

VERSE X.

Mine heart panteth, my strength faileth me: and the light of mine eyes, even they are not mine owne.

VVHen hee hath made protestation of the sinceritie of his repentance, hee falleth into his former passions, that his heart is troubled, confused, carried about, as it were giddie, tossed with divers cogitations, and rouling about, scarce knowing what hee was doing. The Hebrew word signifieth such an agitation, which maketh him to wag, and thereby breedeth such anxietie, that he as destitute of all counsell, knoweth not what he doth. For when men are disquieted, they turne them on all sides, not knowing what to doe first. When the sorrow and dolour rageth, the heart useth to pant and leape insolently; and therefore he saith, that his heart panteth, and goeth about, as it were altogether inverted; but faith setleth our heart, and fixeth it on God. This wagging error did shake *David* so farre, that he remembred not himselfe; albeit hee leaned to the promises of God, yet through humane fragilitie he wavered a little. Albeit the arke of *Noah* was assured by Gods covenant, not to be drowned, yet it was tossed vehemently; and *Peter*, albeit by faith he walked on the sea, yet begunne hee to sinke at the sight of the waves. So let us alwaies remember, that there is no perfection in our faith, but that it hath the own defects and infirmities; yea in our prayers wee have our owne waverings, till God call us home to himselfe. And if wee have such agitations in our prayers in the time of our rest, what marvell though we be disquieted in the time of our tentations: (as a ship in a tempest carried to and fro,) as *Iob* and *David* were, and that we keepe not a constant course in trouble, when wee cannot doe it in prosperitie.

Gen. 7. 18.

Mat. 14. 30.

Our faith hath its owne defects, and our prayers their waverings.

[*My strength faileth me.*] Behold what benefit man getteth by sinne, even debility and weakenesse; we become through it a prey to our enemies.

[*And the light of mine eyes, even they are not mine owne.*] The effect of the former is evident in the sight of his eyes, which he said in the sixt Psalme were dimmed. For his eyes were instruments of sinne, full of adultery, when he made not a covenant with them. Vse therefore thine eyes rightly O man, lest those who

who looke thorow the windowes, grow dimbefore the time.

Eccle. 12. 3
Pro. 23. 29 30

To whom commeth bleerdnesse of eyes, &c. saith *Salomon*? he answereth, *To those that looke to the red wine, and tarry long at wine, to them that goe and seeke mixed wine*, that is, by art to make wine stronger and more pleasant.

Note.

I like well of the judgement of the Fathers, who thinke that his teares had dazeled his sight. And would to God that when our sight faileth, it were by teares of true repentance; that our consciences may beare us witnesse, that where sinabounded by wantonnesse, grace superabounded by sorrow. Albeit it destroyeth nature, it repaireth grace in us. And is not that a good change in us, that when the eyes of our body doe decay, the eyes of our minde are renewed; Christ saying unto us *Ephatha*, be opened.

Marke 7. 34

How to spend our eies rightly.

I judge also that when men spend their eyes upon continuall reading of the Scriptures and holy writers, and thereby contract whether dimnesse or blindnes, they spend them in a good cause, which too few doe; but rather spend nights and dayes in reading idle writings of prophane and superstitious men, which provoke them to wantonnesse, or infect their mindes with heresies.

Bernard writing upon the Assumption of the blessed Virgin, Ser. 5. bringeth in three things which impeach the light of the eyes; contracted humors, blindnesse, or any outward impediment, as dust, smoake, &c. The blindnesse (saith he) is the ignorance of God; the dust is the cares of the world; the filthy humours are the abundance of sin, which floweth in such measure, that all the three stayeth our sight of Christ. Age also and sickenesse dimmeth our eyes, but sinne doth dim them more then any other thing whatsoever.

What things take away the sight of the eyes.

Doct.

Gods great power manifested in making the eye.

That we may conclude this verse, observe the glory of God in giving light to our eyes, in placing so great a light in so little an organ as the apple or pupill of the eye, which is the least part of the eye, yet all the light is closed within that, that it may looke up to the starres, as a little starre it selfe, and from thence is retroflected or brought backe againe, when as the beames of the Sunne never passe the mid region of the ayre. Whereby we are taught to admire his Majesties worke in this little creature; as also to use this rightly, not abusing it in wantonesse, as those who have *eyes full of adultery*; nor in malice, *having eyes*

Pro. 23. 6

of

of revenge; nor in covetousnesse, as those who have *an evill eye*, as I have spoken before. And finally let us know, that if his Majesty hath closed within so little roome so great a light now, unspeakeable shall the brightnesse of that light be, when we shal be glorified, & our eyes perfected. For whereas we cannot now behold the Sun, then our eyes shall be brighter then the Sun, and see that everlasting trinity, and the Angels in eternall glory.

If our eyes see so clearely now being imperfect, how clearely shall they see being made perfect in heaven.

Verse. XI.

My lovers and my friends stand aside from my plague, and my kinsmen stand a farre off.

NOw hee addeth some new circumstances to augment the heavinesse of his evill, by which he might provoke God to mercy; namely, that he was left alone by such, whom either nature should have bound to him, as his brethren and kinsmen; or acquaintance, as his familiars, of whom *Solomon* said, that *a friend is nearer then a brother*. This might have come either through disdainefulnesse, that they were ashamed of his crosses, as is the custome almost of al men. For in prosperitie, when they see a man in a good case, then they force acquaintance on him; they alledge they are of his kindred and bloud, and come of his house, though they be not in any degree of his kindred: but when he is distressed and in adversitie, though they were of his kindred, they will be as *Iobs* friends, and looke not seven dayes onely, but seven yeares a farre on him, and misregard him and that often through feare, least they purchase hatred for his cause. Thus through feebleneſse they refuse him helpe, and stand aside from his plague, whereby they did greatly exaggerate his griefe, in that when he flourished they followed him, when he was troubled they did forsake him; whereof he complaineth at another time, *I looke to the right hand, & none knoweth mee*. And *Iob*, *My brethren passed by me*. And when Christ was naked on the crosse, his friends stood a farre off. And Saint *Paul* saith, *In my first defence none was with me, but all left me*. By which examples we should be enarmed with patience, though all forsake us, if God be with us. For our God will not leave us, or be ashamed of us, or be affriad to assist us. Therefore also saith *David*, *I am forgotten as a dead man out of minde: I am like a broken vessell*. And in another place: *But it was thou, a man mine e-*

Pro. 18. 24.

A man in prosperity hath many friends, in adversitie few or none. Iob 2. 13.

Psal. 142. 4. Iob 6. 15. Luke 23. 40. 2 Tim. 4. 16.

Though all forsake us, God cleaveth to us. Psal. 31. 12. & 55. 13.

qual

Pſal. 69.8. and 88.8.18.

quall, my guide and mine acquaintance, we tooke ſweet counſell together, and walked unto the houſe of God in company. And *I am become a ſtranger to my brethren, even an alian to my mothers ſonnes.* And, *Thou haſt put away my acquaintance farre from me, and made me to be abhorred of them: I am ſhut up, and cannot get forth*; and *my lovers and friends haſt thou put farre from mee, and mine acquaintance hid themſelves.* And *Iſaias* the Prophet ſaith, *I looked and there was none to helpe, and I wondred that there was none to uphold.* And *Zachariah, thus was I. wounded in the houſe of my friends.* And *Iob: It is not ſo, that in me there is no helpe? and that ſtrength is taken from me.* And, *He hath removed my brethren farre from me*, And alſo, *My acquaintance were ſtrangers unto me, &c.* And, *But now thoſe that are younger then I am, mocke me; yea thoſe whoſe fathers I have refuſed to ſet with the dogs of my flocks.*

Iſa. 63.5. Zech. 13.6.

Iob 6.13. & 19 13,14, 15,16,17 18, 19. and 30. 1.

Many of the Fathers expound this of falſe teachers. who then looke a farre off to the ſheepe and their people, when they ſhould be moſt comfortable to them in the day of their trouble. Thoſe are but hirelings, who ſeeing the Wolfe comming, doe leave the flocke. Woe be unto thoſe men who abound in the world, to whom ſhame and condemnation doth appertaine. *David* had experience of this in *Abſolon* his ſonne, *Amaſa* his nephew, *Achitophel* his Counſeller.

Againſt falſe teachers, who in time of trouble forſake the flocke.

Bern. ſer. 77. in Cantic.

Doctr. By this experence of *David* let us learne, that there is no conjunction ſo ſtrict, if it be not in God, which can be able to bind any fleſh to us. For the bonds of nature are very weake, becauſe the ground of them is but fleſhly, that is, brittle and inconſtant. Therefore let us not truſt in fleſh and blood. *Woe be unto him who putteth his ſtrength in man.*

No conjunction can ſtand, unleſſe it be in God.

Ier. 17.5.

Next, Trouble trieth our friends. They will be unto thee as a broken, & as a broken tooth in the day of thy adverſity. I know the proofe of them; and if thou wilt not truſt me, then thou ſhalt learne by thine own experience, when thou ſhalt ſtand in neede of their comfort. They will be as a broken reed, which howſoever it may ſeeme to be a precious ſtaffe, if thou leane thereunto, not onely will it faile thee, but injure thee, and pierce thy hand. There are many rarities in the world, which men ſeeke after, but there is no jewell rarer then to finde in all thy life a faithfull, conſtant and ſecret friend, whom if thou can find, to keepe him is better then gold. It is written of *Alexander*, that comming to the ſepulcher of *Achilles*, he wept, ſaying, *O fœlicem juvenem,*

Trouble trieth who are friends Iob 6. 15.

2 King. 18.21.

A rare thing to find a truſty and faithfull friend.

Plut. in vita Alexandri.

qui

qui Homerum laudum suarum depredicatorem, & unicum fidelem amicum Patroclum invenerit: O happy youth, who found such a preacher of his praises as *Homer* was, and such a faithful friend as *Patroclus*. *Valerius Maximus* maketh mention of two, who kept constant kindnesse. *Pythias* and *Damon*, of whom the one being adjudged to death on a certaine day, the other entred himselfe in his fellow companions place, till hee went home to put his affaires in order, who abode untill the very last day, and then came: which thing the Tyrant seeing & admiring, pardoned the other, desiring that they would admit him the third of their society. Should not we be ashamed that are called Christians, that neither love nor truth can be found amongst us? Wee love for gaine, and wee are at discord for gaine: and therefore those Heathenish people shall condemne us at the latter day. Now is found to be true that sentence which our Saviour foretold, *that in the latter dayes neither faith nor love should be found in the earth; and that love should waxe cold: the father against the sonne, &c. a mans enemies should be those of his owne house.*

The heathens may condemne Christians, amongst whom love and truth is rare to be found. Luk. 18. 18. Mat. 10. 36.

Verse XII.

They also that seeke after my life, lay snares: and they that goe about to doe me evill, talke wicked things, and imagine deceit continually.

BEllarmine expoundeth this and all the rest typically of Christ, which may stand, but he omitteth the literall interpretation of the person of *David*, and the common estate of Christs members. The substance of it, is: Seeing my friends furnish me no comfort, but looke upon me a far off, careless of me, yet mine enemies are not idle against me, but set themselves with all their wit and labour to destroy me. For it commeth often to passe, that when our friends are slow in helping us, our foes are earnest against us. Our friends should blush, that the wicked are more instant against us, then they are to maintaine us. But it is no wonder, since by nature men are more bent and prone to evill, then to doe good things. By constraint they doe good, but willingly they commit evill.

When friends are slow in helping, foes are most busie.

He describeth his enemies, 1 from their malice: 2 from their meanes to performe it: 3 from their continuance. Their malice

in two things they ſought his life, and deviſed evill things againſt him. The meanes, meditating and muſing evill, and taking counſell. Next, ſpeaking evill; laſt, doing evill, laying ſnares by craft (like fowlers) to take my life. Their profit and paſtime was to undoe me. The order is here inverted; for meditating properly precedeth ſpeaking, and ſpeaking doing: but in the words of the text it is otherwayes; their malice extendeth to the higheſt degree, they will not be contented to baniſh him, priſon him, and revile him, nothing can ſatisfie their thirſt but his bloud. This is the envie of the Serpent againſt the ſeede of the woman. The Devill is a murtherer, and ſo are his children. The wild beaſts doe prey upon the poore ſheepe, and its blood is ſweet to the taſte: ſo doe their cruell & bloody Papiſts of the Ieſuiticall ſect, ſo much gape for the blood of Chriſtians, that albeit we profeſſe one God, one Chriſt, one Bible & Scripture, no bonds can bind them to us. They will be content rather to agree with Iewes (who denie Chriſt, to whom Synagogues in Rome are not denied by the Pope) or with Turkes (with whom they have often taken aſſurance, to the prejudice of Chriſtians) yea with the Devill himſelfe, by witchcraft and Necromancie then with vs: there is no agreement betweene them & the ſincere profeſſors of the Goſpell: they paint them as horned devils; they raiſe up Princes to ſhed their blood unkindly, and unnaturally to triumph in their (friends or ſubjects) funeralls. Thus the *Ieſuites*, enemies of all common wealths, powder-blowers of all kingdomes, are fit to be exploded from all Chriſtians, and are caſt in the end of the world as vials to powre forth Gods anger upon the inhabitants of the earth. They might more truely derive their names from *Iudas then Ieſus*, and ſo to be named *Iudaſites*, not *Ieſuites*.

John 8. 44.

Againſt the cruell malice of Ieſuites.

[*They that go about to doe me evill, &c.*] And what can be evill, if blood and crueltie be not evill againſt the Creator and creatures: If they did it ignorantly, it were tolerable; but they did againſt their conſcience. They thinke when they ſlay us, they doe God good ſervice, as our Saviour ſaith; but they are murtherers. And therefore the Lord open their eyes, that they may ſee what they doe, and their eares may heare Chriſt ſaying unto them, *Saul, Saul, why perſecuteſt thou me?*

John 16. 2.

Acts 9. 4.

The ſecond point, is the meanes which they uſed againſt him; their purpoſes, their words, and their actions. The laſt word

of

of the verse, *they meditated*, is the ground of the rest of their mischiefes. They meditated, they consulted: for wrongs done rashly, are lesse dangerous, and more excusable, out of a spleene and choler; but advised evils are more fearefull, and more hardly to be eschued, laying the grounds and pillars of their proceedings upon some sure hold. But we have one advantage, that God is present in all their counsels, and cannot onely reveale them, but also disappoint them; as the counsel of the King of *Aram*. *They have travelled with vanitie, and brought forth lies and wind for their travels*. And from the abundance of their heart, their mouth spake. What? Vanities, iniquities. *Mine enemies would dayly swallow me up*; *for many fight against me*. Vnrighteousnesse: *Hath the throne of iniquitie fellowship with thee? which forgeth wrong for a law*. And many other significations, as, *labour, sharpenesse, &c*. See how this one word comprehendeth many mischiefes, which flow from a cruell heart against Gods children. The heart of man is deepe, and excogitateth a world of evils, and they busie themselves so about that businesse, that they forget themselves. Yet this is a comfort to us, that all their speeches, calling us Devils, Hugonites, seditious, and what not, are all but vanities, as they are vaine men who style us so.

Note.

A comfort to Gods children that God can disappoint the wickeds counsell.

2 King. 5. 9. Iob 15. 35. Psal. 56. 2. Psal. 94. 20.

Note.

Finally, those their meditations and communications, which proceeded from cruell hearts, burst forth in actions which were mixed with craft, and so much the more perillous, for they are said to *lay snares* for him: taking the metaphor from hunters, fowlers, or fishers, whose trade is onely to catch birds, beasts and fishes by their engines and policie, seeing hardly they can be taken otherwaies. So these bloudy *Nimrods*, mighty hunters before the Lord, those fowlers who lay grins, who lay nets to snare Gods Saints, God shall disappoint them. In them both craft and cruelty are conjoyned; and Satan is not so much to be feared being a Lyon, as being a Serpent: *Pharaoh* said, *Let us worke wisely with them*, that is, craftily. Lord keepe the Church from the policie and craft of hypocrites, more then from their sword and open violence!

Gen. 8. 9. Psal. 124. Satan more to be feared because of his craft then cruelty. Exod. 1. 10.

Verse XIII.

But I as a deafe man heard not, and am as a dumbe man which openeth not his mouth.

NOw *David* declareth his ſingular gentlenes and meekenes, notwithſtanding the perfidiouſneſſe and violence of his enemies, even that hee became as a deafe and a dumbe man, uſing no confutations againſt their calumnies, but ſuffering them patiently.

Mat. 27. 12. 14. Luke. 23. 9.

He anſwereth them by ſilence, as Chriſt himſelf did before *Pilat*, *Herod* & *Caiaphas*. For there is a time to ſpeake (to a foole) & a time to be ſilent; when thy particular is touched be ſilent, but whē Gods arrand is a doing, then ſpeake. *Nihil fortius, nihil egregius, quàm audire noxia, & non reſpondere contraria*, ſaith the Father *Caſſiod*; Nothing more couragious, nothing more excellent, then to heare injuries, & to make no anſwer againe. *Silentium reſponſi loco &c.* let ſilence be an anſwer. This is a great victorie of a Chriſtian to have ſuch commandement of his affections, that he replieth not to wicked men, nor revileth thoſe who have reviled him; but bleſſeth thoſe who curſe him, not anſwering againe. For by meeting injurious ſpeeches with like reproches, we ſhew our impatiency, deprive God of his glory (to whom belongeth vengeance) enarme our enemies, giving them further advantage, and expoſe our weakeneſſe to the ludibrie of the world. *Vivendo melius arguuntur obtrectatores, quàm loquendo*, Slanderers are better checked by our life then our ſpeeches.

When fit to ſpeake, when to be ſilent.

A great victory in a Chriſtian to ſubdue his paſſions. Rom. 12. 19.

Againſt ſuch as ſpeake in choler.

Finally, it were better for many that they were dumbe and deafe, then to ſpeake untimely in choler, when they ſhould be ſilent. For they give ſuch advantage to the enemy through their hot and raſh ſpeeches, and they ſtay the Lord to ſpeake for them. It were better their innocency ſhould pleade its owne cauſe, then that they ſhould mixe their affections with the equity of their cauſe.

Verse XIIII.

Thus I am as a man that heareth not, and in whoſe mouth are no reproofes.

A Repetition of his deafeneſſe; not that he heard not, but that he ſeemed not to heare. By the which he would twice teach

teach us, how wee may without sinne winke at the opprobries spoken against us in our owne persons, but we should heare with both our eares the injurious calumnies spoken against God. We can heare too well our owne reproches, but not the Lords; we close our eares at the dishonorable speeches spoken against Gods honour. *Note.*

[*And in whose mouth are no reproches.*] He compareth himselfe to a dumbe and a deafe man for two causes. For first hee would signifie, that he was so wearied with vain calumnies, that he could not have time to speake one word in his owne defence; for why should hee make apologies for his equitie, against the pertinacious slanderers of his just cause. Next, he produceth his patience before God, to move him the more to pitie him. For if we be wronged by men, and beare it patiently, it maketh men to pitie our case the more: much more pitie will it be with God, who truly can consider our wrongs. If we are silent in our owne cause, then God will pitie us; but if wee take our owne cause in hand, then God will leave us. So, if we would have God to be our patron and speechman, let us bridle our affections, and not give loose reines to our sudden passions. *If it be possible, as much as in us is, let us have peace with all men.* Rom. 12. 18.

Cast thy cause over upon the Lord.

Certaine it is, that *David*, if he might have had place to be heard, was able to have maintained his innocencie; but when he saw he was exempted from all such courses, he suffered it patiently, expecting the celestiall sudg. For so long as there is a place left before magistrates to a just defence, then it were a token of an evil conscience or little courage, if a man durst not give a reason of his just proceeding; but when all equitie is buried, and no place left to reason, it is better to be silent then to speake, and so to possesse our soules in patience.

VERSE XV.

For on thee, O Lord, do I waite: thou wilt heare me, my Lord my God.

IN this verse is contained the reason which moved *David*, that albeit he was tormented with so heavie a disease in his bodie, and the unkindnesse of his friends, yet he answered not to their calumnies, but suffered them all, as a dumbe and a deafe man, to wit, because he depended altogether upon God. And truly this is the fountaine of true patience, when wee trusting in Gods

Why David did not answer to his rebukers.

Gods favour, thereby overcome all the tentations of the world; to which untill we attaine, we can never be ſetled to endure any aſſault, neither to bridle our furious motions and perturbations. The want of this repoſe, maketh men rage at their trouble by impatiency, uttering the weakeneſſe of their nature, requiting railing with railing, bitterneſſe with bitterneſſe, fleſh meeting fleſh, and corruption corruption, as one fire meeting with another great flame, being farre off from Chriſtian modeſtie, which ſhould be in us all; when as the Apoſtle commandeth that our patient mind ſhould be knowne to all the world. From hence come thoſe recriminations, brawlings, contentions, declaring that yet we are fleſhly and not well ſetled on God.

Phil. 4. 5

[*Thou wilt heare me.*] Hee nouriſheth his hope by prayer grounded on true faith in his Lord and Maſter, his God and Father. He aſſureth himſelfe that God will not reject his prayers, but anſwer them out of his fatherly care. And this is the onely way of perſeverance, when we being inſtructed in Gods promiſes, pray earneſtly unto his Majeſtie for performance of the ſame.

Doctrine. Prayer ſtrengtheneth our faith in Gods promiſes and haſteneth him to deliver us.

Marke further, that the beſt meanes by which wee may both ſtrengthen our owne faith in Gods promiſes, and provoke God to haſten our deliverance is prayer, by which wee ſhould give the Lord no reſt till he deliver his owne Iſrael.

Faith taketh hold of things to come.

Furthermore, in this that he ſaith, *Thou wilt beare me*; there is the voyce of faith certifying it ſelfe of a comfortable anſwer, as though it were done already.

Mat. 27. 46.

[*My Lord, my God,*] *My* is not in the Hebrew or Greeke text; but it is his common word of application, as it was Chriſts, *My Lord, my God.* The one is a word of power, the other of love; not (as *Lorinus* ſaith) of ſcience; for then you might inferre under it all Gods properties. Learne, that we have to do with one that hath both, love as God, and power as Lord. Many have power to helpe us, who beare us but little good will; many have love, who want power; but God hath them both, if we depend ſtill upon him: for whatſoever he hath, is ours: and is ready to doe us good when wee neede. Our God is rich in mercy to all thoſe that call upon him.

God hath both power & will to helpe us.

VERSE XVI.

For I said, heare me, lest they rejoyce over me: for when my foote slippeth, they extoll themselves against me.

HEE useth an argvment to move the Lord to heare him, taken from his enimies insultation over him. For the nature of the wicked, is to insult over Gods Children, as the Philistims did over *Samson*. *Ieremie* lamenteth, that the enemies opened their mouth against the citie and nation; and *David* feared that *Sauls* death should bee published in *Gath* or *Askelon*; and *Micah*, *Rejoyce not over me mine enemie*. This insultation displeaseth God so much, that he turneth backe that evill upon the insulter. So did the children of *Edom* crie. *Raze it, raze it, to the foundation thereof.*

Iudg.16.23 The wicked insult over Gods children. Lam.1.21 2 Sam.1.20 Psal.137 7

[*And when my foot slippeth.*] This is a marke of an evil & divelish man, who can be glad at the fall of others, even his enemies, speaking great things, as did *Rabsheketh*. Against which sort of rallers Saint *Ierome* inveyeth mightily: *Caninam* (saith he) *exercent facundiam, eloquenter maledicentes, Nerones foras, intus Catones*: They exercise doggish eloquence, without *Neroes*, within *Catoes*. Which sort of people God will overthrow. It seemeth to bee the comfort of wicked men (as the same Father sayth) to carp at good men; for through the multitude of offenders they suppose the blame of their faults to bee lessened, or because by the dispraise of others, themselves seeme to bee praiseworthy. Finally, that there bee few which abandon this vice, and seldome are they found who shew their life so unreproveable when they reprove another, and therefore this evill is rife; and in many this vice is hot, because it is willingly entertained of all.

The wicked rejoyce at the fall of others. 2 King.18.35

Paulinus in the life of Saint *Ambrose*, sheweth, that when one through sliding had fallen on the earth, *Theodolus*, then a Notary, and after Bishop of Mutines, laughed at it; to whom *Ambrose* turned and said, *Et tu qui stas, vide ne cadas*, And thou who standest, take heede lest thou fall. And shortly after, hee that jested at another mans fall, lamented for his owne.

Verse XVII.

Surely I am readie to halt, and my ſorrow is ever before mee.

SOme of the interpreters thinke that this verſe ſheweth his halting through a bile; but it is not very likely, neither is there greater reaſon then to ſay the like of *Ieremie*, who ſayth, Ier. 20 10. *that his enemies intended and waited for his halting.* But the ſen- 1 King. 18. 21. tence is, that like a cripple without helpe he is like to fall downe. Wee halt in ſinne, and often *betweene two opinions*, as the Iſraelites, whereupon wee are forced to halt in our bodies.

[*And my ſorrow is ever before me.*] The meaning is, that he is ſo ſtrictly urged, that hee can get no relaxation of his evill, being ſo incurable, except he get a remedy from God. Thoſe would ſeeme to bee the words of an impatient minde; but wee muſt not thinke that a Chriſtian can keepe a continuall courſe, but as *Iob* fell forth in bitter ſpeeches, ſo the beſt man in the world may doe as much and more. Therefore when men are thus paſſionate, let us not caſt them off, judging them to bee reprobates.

When hee ſayth, *they are ever before him*, note the extremitie of his tentation, that he hath no ſtay of his trouble, but is continually preſſed therewith. Should not wee thanke God that deales more mercifully us, that notwithſtanding of our ſinnes doth not ſuffer us to be overwhelmed with troubles: for 1 Cor. 10. 13 *he is faithfull, who will not ſuffer us to be tempted above that which we are able to beare.*

Lorinus here bringeth in Purgatorie, as though *David* had not had a Purgatorie of afflictions in this life, but had neede of another Purgatorie in another life.

Verse XVIII.

When I declare my paine, and am ſory for my ſinne:
19. *Then mine enemies are alive, and are mightie; and they that hate me wrongfully are many.*

HEre the malice of his enemies is deſcribed from the circumſtance of time when they utter their malice in the higheſt degree; when hee is loweſt, in declaring both his ſinne and the

the punishments thereof: and being afflicted of God, they afflict him, and impeach his spirituall meditations. Thus Satan taketh us at the shot, and at the pinch; that when we have to doe with God specially and most particularly, hee then manifesteth his malice most against us, to interrupt our divine service; yea he goeth mad in furie when he seeth us serving God: for there is no exercise which hee doth more abhorre then repentance and confession of our sinnes; for in so doing, wee bid adieu to the Devill, and discharge our selves from his campe.

Satan abhorreth our repentance and confession of sin.

Lorinus following *Origen*, expoundeth this of auricular confession to the Priest, yet hee granteth that this place doth not convince the use of confession sacramentall which was not under the Law, neither the other which was made sometime to men, yet he thinketh it favoureth them both, lest contradicting the Fathers, he may seeme to favour the heretikes who abhorre the sacramentall confession.

[*Mine enemies are are alive.*] The miseries of Gods children incourage their enemies, and gives them as it were a new life, they are revived when they heare the destruction of Gods children; and yet they are in effect dead, who delight in the dead workes of sinne.

Also marke, what is the life of wicked men, sinne and doing of wrong. The divell he delighteth to tempt men to sinne, and the wicked cannot sleepe till they have done some sin, and neither can eate nor drink with delight till they have performed some mischiefe.

The life of the wicked is sinne.

[*And they that hate me wrongfully are many.*] An argument to perswade God to deliver him, is, his innocencie, that the wrongs he suffereth are causelesse. For surely the Lord will not maintaine us against our enemies, if wee have justly provoked their anger. For he is *a God that loveth no iniquitie, and no wickednesse dwelleth with him*. It is not his pleasure that wee should bee envious, neither will our Christian profession admit it, which is so farre from doing wrong, that by the contrary it will bee content patiently to endure injuries. Then if this bee a note of true religion, to doe violence to none, what religion thinke yee the Romanists have, who teach, that it is service done to God to murder Princes, shed Christian and innocent blood? It is a bloodie religion, and the Divell is the father of

Psal. 5. 4.

A marke of one truly religious, he doth wrong to none.

it, and Rome the mother which hatched it. Flie from that
Reve. 18. 4 Babel, that ye be not partakers of her judgements.

Verse XX.

They alſo that reward evill for good, are mine adverſaries, becauſe I follow goodneſſe.

THis is a higher degree of iniquity, that not onely they hated him without any cauſe or wrong done by him to any of them, but alſo he had provoked them by his benefits to love him, and yet they were ſo divelliſhly diſpoſed, that as *Iudas* did recompence Chriſt, ſo did they *David*, repaying him evill for the good things he had beſtowed on them.

Three ſorts of Spirits. 1. naturall. 2 celeſtiall. 3. diabolicall.

There be three ſorts of ſpirits; firſt, a *naturall*, when a man can doe good for good, and evill for evill; which theeves, Pagans, Barbarians, and the very beaſts will doe. Secondly, *celeſtiall*, who can doe good for evill, to ſhew their conformity and obedience to Chriſt their Maſter. The third ſort are *infernall*, poſſeſſed by the devill, who render evill for good, who in our dayes abound too much, whom God reſerveth to eternall darkneſſe.

The wicked calumniate alwayes Gods Children.

[*Were mine adverſaries.*] or did calumniate, from this commeth the name of the Devill *Satan*, an accuſer of the brethren. Gods children have ever the devils children ſet againſt them to accuſe; of who (if at any time we be praiſed) let us ſuſpect our ſelves, leſt we have done any evill, for which they doe it. As *Antiſthenes*, when he heard the people praiſe him, ſaid, *Quid (inquit) malifeci?* What evill have I committed.

Plutarch.

[*Becauſe I followed goodneſſe.*] This is the higheſt degree of their perſecution, to trouble him for religion, and becauſe hee feared God. So they hated God in him, and perſecuted God in him.

VERSE XXI.

Forsake me not, O Lord: be not thou farre from me my God.
22. *Haste thee to helpe me, O my Lord, my salvation.*

THese two verses containe a prayer, wherein hee imploreth the helpe of God by a three-fold repetition: ever hee feareth desertion; for sinne ingendereth this feare. And if wee were cast into the deepest dangers, this will ever comfort us, if we be assured of the Lords presence; heaven is hell to us if hee be not with us; hell is heaven to us if he be there. *Note.*

[*Haste thee to helpe me, O my Lord my salvation.*] Here is the weakenesse of our nature described, that through our infirmity we cannot wait the time of Gods deliverance, which maketh us to cry *haste*. But let us learne patiently to attend his good leisure, assuring our selves that he will come. Come Lord Iesus and deliver thy Church from all her miseries by thy glorious appearance. God will come, if wee patiently attend his comming.

[*O My Lord, my salvation.*] Hee attributeth those names to God: *Iehovah* the name of his essence and love; *Elohim* the name signifying his persons and power; *Adonai* the name of his soveraigntie and greatnesse; to teach us, that when we come before him, we may acknowledge what he is in nature and in persons, and what our qualities, that our doubtfull faith may be upholden under so many tempestuous assaults, knowing whatsoever is deficient in us, is sufficient in him. Those are as many props, upon which our faith is builded, that the gates of hell cannot prevaile against us. What is deficient in us, is sufficient in God.

A GODLY AND FRVITFVLL EXPOSITION ON THE FIFTY ONE PSALME, the fifth of the *PENITENTIALS*.

THis Psalme is most memorable amongst the seven Penitentials: so that *Athanasius* that learned and divine Doctor instructeth Christian virgins, when they awake in the midst of the night to repeate the same; and the ancient Church made great use of it. And justly may it be called the *sinners guide*. For as *David* by his sinne led them to error; so by his repentance manifested herein, he leades them to grace.

Tract. de Virg.

The division of the Psalme.

This Psalme consisteth of a Title and Supplication. The Title containes the argument, substance and occasion of the Psalme. The Supplication containeth sixteene arguments, which he useth to move God to have compassion on him; and a Prayer for the Church in the end.

THE TITLE.

To him that excelleth: A Psalme of David, *when the Prophet* Nathan *came unto him, after he had gone in to* Bathshebah.

THe Title beares foure things. 1 The Author and pen-man of this Psalme, *David*; Gods Spirit no doubt being the inditer. 2 To whom it was committed to be sung, *To the chiefe Musitian, or him that excelleth.* 3 At what time, when *Nathan* had reprooved him. 4 The occasion of the reproofe, his going in to *Bathshebah*.

David

David is not content verbally to utter his repentance, or to leave it in the perishing bookes of the records of his kingdome, but he committeth it to the everlasting monuments of Gods booke, whereof one jot cannot perish, but shall endure for ever, in despight both of the Devil and Antichrist (the Pope) his first borne.

His repentance is committed to the eternall monument of Gods booke.

A Psalme of David.

He puteth to his name, prefixing & subscribing it himself, neither will suffer any to publish it but himselfe: as he was not ashamed to sin, he is not ashamed to repent, as he was not ashamed to sin openly, he is not ashamed publikly to declare his repentance.

Let not those be ashamed to repent for sin, who have not bin ashamed to sinne.

None are ashamed to sin, but most are ashamed to repent; and so God powreth shame upon many, because they will not honour him whom they have dishonored.

To the chiefe Musitian, or, *to him that excelleth.*

Lamnatzeach often times in the Scriptures is taken for the Presidents who are chiefe in any thing, as 2 *Chron.* 18. and 34. 18. and is there well translated, *To him that excelleth*, *or to the chiefe Musitian*. Then they did not onely reade the Psalmes, but also sing them; yea so distinctly, that the people easily might understand them: not so much addicted to the note or tune, as to the matter: as our Saviour did sing after the Communion: and *Paul* commandeth it, *Col.* 3.16.

The sweete singer of Israel commits it to a sweete singer

Mat. 26. 30.

Musick is an art very pleasant, delectable and profitable, not onely to stirre up our affections in Gods service, but also to restraine the anger and perturbations of our nature.

The commodites of musick

But first see, that this excellent Psalme is committed to an excellent person, who hath great cunning to put it forth to the use of the Church: teaching us hereby, that spirituall exercises are not to bee put into the hands of ignorant dolts, who have no wisedome or skill to set forth the glory of God. For the subject being most glorious, why should it be concredited to such as have neither learning nor wisedome? And if that singing should have so worthy instruments, what doe ye thinke of the preaching of the Gospel? of which the Apostle saith, *Who is sufficient for these things*? Happie then is that Church when learned men are promoted to good places, whereby the word may bee further advanced. And in a miserable case are those who

2 Cor. 2. 16

Againſt ignorant and idle Preachers.

who are committed to the charge of ignorants, idle bellies, and ſuch who are unfit to take the care of Gods people, for whom they ſhal be countable to God at the great day, and Gods vengeance ſhall be upon them in this world.

1 Chro. 15. 16

David he advanceth muſicke very much, as *Solomon* alſo after him; in whoſe dayes the Muſitians were diſtributed into certaine claſſes and orders. The antiquitie hereof maketh much for its commendation; and therein wee are directed by the ſpirit. This is a principall ſcience, and yet it hath few advancers. Mens deafned eares betoken their beaſtly ignorance, who will not ſuffer themſelves to be wakned and rouſed up from their ſecurity and ſleepe.

Col. 3. 16
1 Cor. 14. 15

Objection. There are ſome good Chriſtians chalenged, who being of a malancholy nature, are thought to abhorre all muſicke and muſicall inſtruments. But men are deceived herein: if muſicke be free of profaneſſe and ſuperſtition, who can but like it well? and delight greatly therein? But the avarice of our age, as it hath bin the decay of many ſciences, ſo likewiſe of this. The Church being ſpoiled of her rents, is not able to maintaine this ſcience as it ſhould bee; which God ſupply when hee thinketh time. And this I ſay not, that I doe like either the profaneſſe of beaſtly men, that in ſtead of heavenly ſongs ſing bawdie ballads; or of ſuch ſuperſtitious Papiſts; who ſing and tune Latine words in their Maſſes, thereby mocking God, and making a mocke of religion. But the abuſe of that ſcience I diſallow; the uſe I allow and approve, as moſt neceſſarie to Gods glorie. And ſeeing it will bee perpetuall in the heavens, why ſhould it not begin on earth? There ſhall bee a naturall; not artificiall ſong; which wee ſhall ſing for ever even the ſong of *Moſes* the ſervant of God. Let us therefore begin on earth, learne of our *Gamma*, and enter into our *Alphabet* here, that wee may bee perfect Muſitians, when wee become perfect our ſelves in glorie. Here let us ſing with grace in our hearts to the Lord, rejecting vaine, idolatrous and profane ballads.

Solut.

Note.

Apoc. 15. 3

Note.

Col. 3. 16.

When Nathan the Prophet came to him.

Ionah 1. 6.

David (as is thought) lay a yeare almoſt in this ſinne aſleep, till God wakned him by *Nathan*, as hee did *Ionas* by the Pilot. It is certaine we would ſleepe unto death before we awake from ſinne, if God did not awake and ſtirre us up. Wee are ſo benvmmed by the ſpirit of ſlumber, and poſſeſſed by a lethargie;

Man is lying aſleepe till God waken him.

that

that all our senses are stupified till *Nathan* come and awake us.

Next God sends him that which he praied for, even a faithfull admonisher. One Prophet commeth to another: yea, a greater then himselfe; not as the old Prophet spake to the yong at *Bethel* to deceive him, but as a father to admonish him as his childe. Psal. 141 5 — 1 King. 13. 18

There should be an holy freedome and libertie among Preachers, each one should freely rebuke another when they see them doing wrong. One should not winke at another, as most part doe; and others being reproved, rage mightily, saying with *Zidkiah*, *When went the Spirit of the Lord out of mee to thee?* They rebuke the rebuker, *They say to the Prophet, Prophecie not.* Pastors should freely rebuke the vices one of another. — 1 King. 22. 24 — Esa. 30. 10

Observe moreover, that *Nathan* commeth first to *David*, not *David* to *Nathan*: tthe Physitian to the patient, not the patient to the Physitian. Christ himselfe came to the sinners and Publicans, and called them to repentance. Matth. 9. 13

This is against the pride of some, and lazinesse of others, who will not come or take paines to visit weake Christians, yea will scarce admit them to their presence when they come, as though they were Princes. Woe to their pride who come not to the sicke, and binde not up the broken, (as saith the Prophet, *Ezekiel.* 34. 4.) but feede themselves with the fat of the sheepe. Against the pride and lazinesse of Preachers.

God useth *Nathan* a Prophet, inferiour to *David* both in Prophecie, Wisedome and other gifts, to bee an instrument to warne *David*. Let none then of greater gifts despise those of lesser. *Ananias* taught *Paul*, Acts. 9. 17. and here *Nathan David*. Let none of higher gifts despise those of lower.

[*After he had gone into Bathsheba.*] Albeit *David* thought hee had hid himselfe well enough, yet God found him out by *Nathan*. *Adam* hid himselfe among the bushes, but God called to him, *Where art thou?* Let us not then dreame, that God doth not see us, and whatsoever starting holes we seeke to hide our selves in. The woman lighteth the candle, and findeth the lost pennie; and our Shepheard will seeke his lost sheepe, and bring it home againe. No whither can wee goe from the all-seeing eye of God? Gen. 3. 8 — Luke 15. 4

[*Gone in to Bathsheba.*] As *David* was an example of the frail-

tie of mans nature, and *Nathan* of a faithfull Preacher; ſo *David* ſetteth downe what evils doe come of the beautie of Women, which is conjoyned with impudencie and levitie. For if ſhee had not waſhed her ſelfe naked before the Pallace, and conſented ſo readily to the King, that hee ſhould come in to her (a filthie action ſpoken in cleane termes, as Chriſtians ſhould doe the like) there had not beene ſuch abominable crimes committed. Shee repreſenteth many Women in our dayes, ſhameleſly haunting ſuch places where they may give occaſion to men to luſt after them, as *Tamar* ſitting by the high way when *Iudah* came by. This doth not diſgrace honeſt women, but rather giveth them matter to glorifie God, who hath not ſuffered them to be debarde in their filthie affections. As the wiſe mariner ſeeing others by throwing themſelves in danger ſuffer ſhip-wrack, thanketh God who kept him from the like; ſo honeſt Women may praiſe God that hee hath preſerved their honeſtie, which was not in their owne hand.

Againſt the impudencie of Women.

Gen. 38. 15

Simil.

Beautie is not to bee evill thought of, being a benefit and bleſſing of God: but the abuſe of beautie, by the tentation of the divell and deceitfulneſſe of our owne nature, when Satan allureth us to diſhoneur God, and deſtroy that goodly peece of work-man-ſhip which God hath made up in us, by that which ſhould have bin an inſtrument to provoke us to Gods ſervice. *Beautie is deceitfull.* *Abſoloms* beautie deceived him, and many with him have beautie, but have no grace to uſe it well.

Beautie a bleſſing of God, if not abuſed.

Pro. 32. 30. 2 Sam. 14. 15

Finally, ſee both the perſons are noted by their names, and not obſcured: wherin the Spirit of God in his word, as in a true mirror and glaſſe, repreſenteth every ones naturall face, either in their beautie or in their blemiſhes. So *Iohn* Baptiſt ſpoke particularly to *Herod*, and the Prophets to their Princes. They cloſed not up their reproofes under generalities, that they might interpret them any way which pleaſed them beſt; but called blacke, blacke, ſowre, ſowre, and ſweet, ſweet. For particular applications to eminent perſons is moſt requiſite; and thoſe that ſinne openly, ſhould be openly rebuked, that others may ſtand in awe.

Math. 14. 4

Whoſoever ſin openly, ought openly to be rebuked. 1 Tim. 5. 20.

VERSE

VERSE I.

Have mercy upon me, O God, according to thy loving kindnesse: according to the multitude of thy compassions put away mine iniquities.

HAve mercy upon me, O God.] The thing he craveth most of God is mercie: for God hath many qualities which are essentiall in him, but none of them could doe us any good without his mercie; his power would destroy us, his wisedome confound us, his justice condemne us, his majestie affright us, but all these by it turne to our good.

To begge for mercie is the first word of a supplicant. The first word of the forlorne sonne to his Father, was, *Father, I have sinned against heaven and against thee.* This Christ in his prayer hath taught us to pray, *Forgive us our sinnes.* So in every prayer wee should begin at *have mercie upon mee O God.* Wee sinne daily, and unlesse wee offer up at the doore of the Sanctuarie a sin-offering, we cannot offer an offering of thanksgiving and the sweet incense of praises. Thus prayed the Woman of *Canaan*, saying, *Have mercy upon mee*, comprehending under that the cure of her daughter: and the two blind men cried, *O Sonne of David have mercy*; as also did many others.

Luke 15.21

Math.6.12

Math.19.22

Math 9.27

The greatest comfort that Christians have in their trouble, is, that they have to doe with a mercifull God, and not rigorous, nor one who will chide with us continually, but one who is *slow to anger, readie to forgive*, whose name is mercy, whose nature is mercifull, who hath promised to be mercifull, who is *the Father of mercies.* The earth is full of his mercies, they are above the heavens and the clouds; his mercy is above all his works, extending to a thousand generations, whose mercie endureth for ever. With the Lord is mercie and great redemption. *I will have mercy, and not sacrifice.* His mercies are often repeated in the Scriptures, as Psalme. 5. 6. 12. 16. 17. 20. 22. 23. 24. thrice, 25. 30. thrice, 32. twice, 35. thrice, 39. twice, 41. thrice, 47. 50. 56. 58. thrice 60.

Psal.103.9

2 Cor.1.3

Exod.20.6
Psal.100.5

Hosea 6.6

1 Tim.1.2

60. 61. 62. 63. 68. twice, &c. *Ioel.* 2. 13. *Micah*, 7. 18. *Math.* 12. 7. rich in mercie, *Ephes.* 2. 4. &c. The Apostles salutation is *Grace, mercie, and peace.* Since so it is, that this herbe of mercie groweth in every corner of the garden of holy Scriptures, and all the Prophets and Evangelists by plucking thereof have nourished themselves; let us also in our greatest distresses run unto it, perswading our selves that God will as soone deny himselfe unto us, as hee will deny his mercy, if wee come with penitent hearts, and begge it with such humilitie as becommeth supplicants, such faith as beleevers, such hope and patience as becommeth the elect; wee neede not doubt, *he is faithfull who hath promised.*

As a Garden is replenished with flowers, so is the Scripture with mercie.

Heb. 10. 23

The Papists, *Bellarmine* and *Lorinus* in their translations, following the Septuagints, and not Saint *Ierome*, as they confesse, doe adde *magnam*, great, giving greater credit to their owne translation, then to Saint *Ierome*, who was knowne to have bin a godly and learned translator, or to the Hebrew veritie. They confesse the Scriptures in the originall language to be the best, and yet do not spare to adde or pare therefrom as pleaseth them; and therefore that curse must fall upon them which is set downe in the 22. of the Revelation, that *God will adde all the curses of the law upon those who adde to the Scripture and the words of this booke*, and *put their name out of the booke of life who diminish any point of them*. What need have they to put in *magnam*, great, as though the *multitude* which followeth, did not include the greatnesse?

Lorinus and *Bellarmine* adde to the Scriptures.

[*O God.*] The person to whom he prayeth, is God. But in regard of his baseneſſe and unworthinesse, why doth he not make sute to *Abraham*, *Moses*, *Samuel*, *Iob*, or some other holy men, onely contenting himselfe with God? For, had not the sinners of old time as much neede of the suppliment of the old Patriarkes and Fathers of the Church, as we have now of the helpe of the Apostles and Saints. If they had not minde of such Mediators, but fled onely to God, should not we follow their foot-steps. When God is deficient, then let us goe to them: and when the Sunne of righteousnesse doth not shine, it is time to light our halfe-pennie candles. *Paul* saith, *O foolish Galatians, who hath bewitched you?* And I say, O foolish Papists, when will you leave off your folly? If Christs intercession, being God, who knoweth all our necessities, and pitieth

Objection. Against invocation of Saints.

Answer.

Gala. 4. 3 1

pittieth them, were not perfect, then we might claime some subsidies; but it is vaine to seeke others, when he hath all; for that doth greatly derogate from his glory, as I have spoken in another place.

He invocateth the whole Trinity.

He useth the word *Elohim*, representing the holy Trinity; of which some of the ancients have this conjecture: because hee failed against the *Fathers* omnipotencie, when hee abused his regall power in slaying *Vriah*; against the *Sonne*, being the wisedome of the Father, using deceitfulnesse and fraud in this murther; against the *Spirit*, when he by his filthinesse abused his holinesse who is the Spirit of sanctification. Therefore (say they) he now prayeth to *Elohim*. Iudge hereof as ye please; *Elohim* representeth the Trinity, as *Iehovah* the unity; of both which Saint *Augustine* in his Confessions admonisheth us: Wee *should* (saith he) *never remember the unitie of the essence, but we should as soone remember and call to minde the trinitie of the persons, and not so soone thinke upon the trinitie of the persons, but to gather in our minds the unity of the nature, which albeit they be unspeakeable and incomprehensible to us, it is enough that wee speake with the Scriptures, beleeve with the Scriptures, and pray at the direction of the Scriptures, whose direction if we follow we cannot erre; in whose paths (as being the undoubted writs of God) if wee walke, we cannot fall.*

Against merits.

[*According to thy loving kindnesse.*] The thing which hee reposeth and resteth upon, is not his owne deserts, but Gods good will. Iudge whether this overthroweth merit or no. For if any man might have pretended good works, it was he. *My goodnesse* (saith hee) *extendeth to the Saints. I am companion to all them that feare thee. I wash my hands in innocencie, and compasse thine altar.* Looke the 101. Psalme concerning the government of his family and his owne person. Of his upright life hee saith, *Iudge mee according to my righteousnesse.* While hee hath to doe with men, there was no man more pure in life and religion: but when hee hath to doe with God, hee renounceth all, and taketh him to Gods kindnesse and favour. While wee looke downe to the earth, our sight is sharpe enough, and wee may see farre and clearely; but when wee looke to the Sunne, then our sight is dazeled and blinded: so before men wee may brag of our uprightnesse and honestie, but when wee

Psal. 16.3. Psal. 119.63. Psal. 26.6. Psal. 35.24.

Simil.

looke up to God, we may be ashamed of our selves, yea of the best thought of our hearts. The Lord of his mercy keepe us from presumption, that we presume not in any good thing we doe, seeing that it is Gods worke in us: let him take the honour of his owne worke, and let us say, *Shame belongeth to us, but glory to thee.* Our best actions are defiled and accompanied with such imperfections and spots, that wee have cause to stop our mouthes, and blush, and be ashamed of them; and are not wee conscious of the manifold faults and defects which are in them.

[*According to the multitude of thy compassions put away mine iniquities.*] He exaggerateth the weight of his sinne, in that it hath need of many mercies; whereby he testifieth, that his sins were many, passing the number of the haires of his head, & like waters that had gone over his head. So, *many sinnes require many mercies.* Men are greatly terrified at the multitude of their sins; but here is a comfort, our God hath multitude of mercies. If our sins be in number as the haires of our head, Gods mercies are as the starres of heaven: and as he is an infinite God, so his mercies are infinite; yea, so far are his mercies above our sinnes, as hee himselfe is above us poore sinners.

Gods mercies are more then mans miseries.

Note.

By this that he seeketh for multitude of mercies, hee would shew how deeply hee was wounded with his manifold sinnes, that one seemed a hundred. Thus is it with us, so long as wee are under Satans guiding, a thousand seeme but one; but if wee betake our selves to Gods service, one will seeme a thousand.

The godly account one sin to be many.

Againe, wee may admire the wonderfull largenesse of the mercies of God, the bredth whereof extends over all the world, the height to place us in heaven, the depth to draw us from the lower hell, the length betwixt hell and heaven, O the bredth, length, deepenesse and height of the mercies of our God, the multitude of whose compassions neither man nor Angell is able to comprehend. Why then doest thou despaire thereof O man? though thy sinnes were never so many, his mercies exceed them; and although thou sinnest seventie seven times a day, he can pardon and forgive thee.

Admire the mercies of God.

Mat. 18. 22.

[*Thy compassions:*] The word in the originall signifieth an ardent and earnest affection of the heart, compassionating that which it pitieth, as it were the commotion of the bowels (as I noted before,) that his very bowels are moved towards his children,

children, as *Paul* writeth to *Philemon*. This compassion was demonstrated in the father of the prodigall sonne, and in *David* to *Absolom*, much more in God toward his deare children. Philem. 12. Luke 15.20. 2 Sam 18.33. Looke what pity parents have to their children greater hath God towards us. Are not parents touched at the very heart when they behold the miseries of their children? yea, would they not hazard their lives and estates, as many times they doe to deliver them? and will not God bee moved towards us, if we considering his compassion and meekenesse, would but pity our selves by confessing our iniquities unto him? Psal. 103.13.

[*Put away.*] He borroweth a similitude from Merchants, who have their debts written in their account-booke, and at the payment therof they score out that which before they have written. Therefore since our sins are written with a pen of yron and a point of a diamond, wee must pray to God to blot them out, and that the hand-writing may be nailed to the crosse. It is God that putteth away iniquities; hee can remove them as a cloud. *Daniel* prophesying of the Messiah, saith, *Seventie weekes are determinate upon thy people and upon thy holy Citie, to finish the wickednesse, and seale up the sinnes, and to reconcile the iniquitie.* All our sinnes shall be washed away by the streames of his blood; so that they shall never bee read, or brought to an account, either in this world or in the world to come. Dan. 9.24.

[*Mine iniquities.*] He committed iniquitie against *Vriah*, whom he killed, for which hee is so charged in his conscience, being summoned before the barre of Gods Justice, that he can get no rest, untill hee get pardon; and none could give pardon and rest in his mind, but God, whom he principally offended, in killing and destroying one formed to Gods own image. So, when we doe wrong to men, let us not thinke it enought if we be reconciled to the party wronged, but by repentance and an humble confession of our sinnes, let us seeke to be at one with God, who is the partie to whom we doe most wrong. In wronging our neighbour we doe most injurie to God

VERSE II.

Wash mee throughly from mine iniquitie, and cleanse me from my sinne.

HE expresseth by similitudes taken from washing and cleansing, the mercie which he craved in the former verse, that

is,

Similitudes are much uſed in the Scriptures.

is, remiſſion of his ſinnes. Similitudes are very common in the Scriptures, and in the ancient Fathers. The Prophets ſpake by ſimilitudes, Chriſt ſpake by parables; the Epiſtles of the holy Apoſtles, and Sermons of the Fathers, are full of them. So earthly obiects ſhould ſerve us to this end, that in them we may ſee heavenly things: and there is no creature, which doth not repreſent to thee the Creator: and if we had ſpirituall eyes, we would apply every earthly thing to ſome ſpirituall uſe. The *duſt* teacheth us whereof we came, and what we are, even duſt. The *graſſe* admoniſheth us to ſeeke a dwelling elſewhere; for here we are as graſſe, which ſoone fadeth. The *wormes* will us not to be proud, for we are meate prepared for them. The Sunne when it beginneth to ſhine, putteth us in minde to beg for the Sunne of righteouſneſſe to ſhine in our ſoules. Every *bird* after his kind praiſeth God, ſo ſhould we. When wee behold *bread*, we ſhould remember that of our Saviour, *Labour not for the meat that periſheth*. So God hath ſet all his creatures to be as ſo many maſters to teach us our duty. The Lord ſanctifie our ſight, that we may looke attentively, and conſider God in his creatures, and that they may be as ſteps of a ladder whereby to draw us nigher to him.

There is no earthly thing which may not be applied to ſome ſpirituall uſe.

Iohn 6.27.

Sinne maketh man to appeare filthy before God.

Senecca.

[*Waſh me throughly from mine iniquities.*] There is nothing can make men appeare filthy before God, but onely ſinne: as naturall Philoſophers through the light of nature have beene forced to confeſſe. And therefore, ſaith *Seneca*, *Si ſcirem homines ignoraturos, & deos ignoſcituros, non peccarem tamen propter peccati Vilitatem*: If I knew (ſaith hee) that the gods would pardon mee, and men would not ſee me, yet would I not ſinne, becauſe of the filthineſſe of ſinne. It blacketh the body with ſhamefull ignominie, burdeneth the ſoule with an evill conſcience, diſgraceth the gifts of the minde, and deface them, blotteth them out, maketh them ſtincke, and ſeemeth nothing. Vertue in a profane man, is as a gold ring on a ſwines ſnout. The vomit of a dogge ſeemeth filthy to us, and a ſow wallowing in the puddle is loathſome, albeit not ſo in the ſight of God; but more loathſome is a man defiled with blood, whoredome, and drunkenneſſe, and ſuch like, of all beaſts hee is the moſt beaſtly. Man was in honour, but became a beaſt; and when he is drunken, he is then inferiour to a beaſt, which will drinke no more then is neceſſary, and having drunke can diſcerne

The evils of ſinne.

A man polluted with ſin, of all creatures is the moſt beaſtly.

discerne the right way home. Alas, men now make no end of drunkennesse, they adde drunkennesse to thirst, whereby they weaken their nature, exhaust their money, impoverish their posteritie, become infamous to the world, make shipwracke of their conscience, and so destroy body, soule, conscience, riches, name, and all. A woman though shee were a Princesse, and never so gallant a Lady, if she bee knowne to bee like *Herodias*, she is to be contemned in all godly mens eyes, and to bee esteemed of as *Mordecai* esteemed *Haman*.

The evils of drunkennesse.

Let us be ashamed of sinne in any, and blush at our owne filthinesse, because of it. But alas, wee are fallen in such a time, when sinners are become shameless, and women not of the meaner sort, delight as much to be harlots, and defile their bodies with whoredome, as honest women to be obedient to their husbands, and keepe their bodies holy and cleane vessels.

Note.

Sinne is filthy to thinke of, filthy to speake of, filthy to heare of, filthy to doe; in a word, there is nothing in it but vilenesse. What can wee see in a botch but filth? in a wound but filth? and looke to sinne, nothing in it but sinne, which is more filthy, then if the filth of all worldly diseases were contracted in one heape. And therefore *David* seeing his owne filthinesse, craveth at Gods hands to be *washed* therefrom.

Sin altogether filthy.

He desireth to *bee washed*. No element so fit to wash away filth as water; which serveth for many uses, but especially for that. And as God hath appointed that element to take away our outward uncleannesse, so hee hath appointed his Sonnes blood to be the onely *Iordan* to wash and take away the leprosie of our sins. This is *the fountaine of David for remission of sinnes*. *Vnlesse a man be borne againe by the Spirit and water, he cannot enter into the kingdome of heaven*, which is our regeneration. This was prefigured in the *Leviticall* law, when there was frequent washing. The high Priest *Aaron* himselfe and the rest of the inferiour Priests presumed not to offer sacrifices till they were washed. The *vessels* were in the Tabernacle, and the great Sea, for continuall purgations and washings, not onely to prefigurate the fountaine of *justification*, by which all those who are consecrated to God must be once washed, but also the Spirit of *sanctification*, by which they must bee sanctified. Hee that is once washed, hath not neede save to wash his feet: Our feet and affections must bee daily washed. Wee sinne daily, and

The blood of Christ a fit element to wash away sin. Zach. 13.1. Iohn 3.5.

Leuit. 16.4.

Exod. 30.18.

Daily sins have need of daily purgations. Iohn 13.10.

Ioh.13.10 therefore have need of daily purgation. Wee contract daily
Math.6.12 guiltineſſe, for which wee are commanded to pray daily, *Forgive us our ſinnes.* This is ſignified by the holy Sacrament of Baptiſme, wherewith God hath commanded us to bee waſhed, aſſuring us thereby of his favour, if we beleeve the remiſſion of
Tit.3 5 ſinnes, which the Apoſtle calleth, the *laver of regeneration.* Thoſe who ſeeke to be waſhed by any other meane then this, doe as thoſe *qui luto lutum purgan,* as *Eraſmus* hath in his Adagics, *waſh one filth by another.*

Againſt the Papiſts merits. *Simil.* Thoſe fooliſh Papiſts who thinke by their foule merits to clenſe their filthy ſins, doe as thoſe who having their cloathes berayed by dirt, take dirtie clothes to wipe the former dirt away, whereby they make them filthier then before. Yea, their hypocriſie and ſuperſtition, whereby they thinke to appeaſe Gods wrath, ſhould double their guiltineſſe before God and man.

The word in the originall includeth a multiplication of waſhing: whereby he acknowledgeth a multiplication in ſinning; and his earneſtneſſe, that every ſinne may have ſome particular aſſurance of grace. For this is the hungring and thirſting after ſpirituall graces, that the heart cannot be ſatisfied till it be filled with them; nither will be content of a bare cruſt and outward ſhew of pardon, unleſſe the aſſurance thereof be doubled.

Levit.13. [*And cleanſe me from my ſinne.*] The ſecond ſimilitude is taken from clenſing; which had reſpect to the Leproſie under the Law, for which God appointed purgations and cleanſings.

Why ſinne is compared to leproſie. Sinne is compared to a leproſie. Firſt, becauſe it is hereditarie, being in the blood: ſo we are conceived in ſinne; and the more dangerous, becauſe by no naturall meanes it can be helped,
1. but by God alone. Sinne is from the deſcent of our parents, we
Iob 14.4 are conceived therein. *Who can bring that which is cleane out of a thing uncleane?*

2. Secondly, as leproſie is ignominious and diſgraceth man above all other diſeaſes, ſo that men who are infected by the
Num.12.14 plague, are not ſo much ſhunned as thoſe that are leprous: ſo ſinne diſgraceth man. The leproſie of *Miriam* made her to be
2 Chro.26 20 ſeparated from the campe; and the leproſie of *Vzziah* made him to be ſhut out of the Temple: ſo ſinne depriveth us of the ſocietie of man and Angels.

3. Thirdly, Leproſie maketh mens fleſh ſenſleſſe; ſo ſin maketh men inſenſible of the judgements of God. Fourth-

Fourthly, Leprosie is incurable with men, as are the frensie, heresie, and jealosie, God keepeth those cures to himselfe: so sin can be purged by none but by Gods owne cunning. As *Abanah* and *Pharper* rivers of *Damascus*, were not of force to cure the Leprosie of *Naaman*, and leprous might he have died, if according to the Prophets direction hee had not washed himselfe in *Iordan*: so are the merits of men, or holinesse of Angels, Apostles, yea, of the blessed Virgin *Mary*, so much set by, by men, unprofitable to purge us from our sinnes; onely that blessed blood of Iesus will doe the turne, wherein if we be washed. our flesh shall be as the flesh of a childe, even as though we had never sinned. 4. 2 King 5 15.

But that thou mayest bee assured whether thou art clensed from this leprosie or not, I will give you some infallible tokens and markes, whereof some are secret and onely knowne to thy selfe, others are seene by others.

The secrets markes bee these: First, if thou art ashamed of those things which thou hast done. *What profit have ye of those things* (saith the Apostle) *whereof now ye are ashamed*, and cannot remember them without blushing? if thou abhorrest thy selfe when thou callest them to minde, and repentest with *Iob* in dust and ashes. Secondly, if thou hast faith in Christs bloud, dost desire to be purged by those cleane and cleare waters not running to others, or digging unto thy selfe cisternes of rotten waters. Private tokens whereby thou maist know if thou be washed Rom. 6. 21 Iob. 42. 6

The externall marke, is sanctification of thy person; being washed, thou goest not to defile thee in the puddle. And thy thankefulnesse to God, as *Naaman* returned to *Elisha*, and not onely offered a great reward unto him, but promised to bee a worshipper of God all his dayes. Be not like unto the nine lepers, who outwardly cured, abode in the leprosie of sinne, of the two the worst and most dangerous: but with the tenth returne to Christ with thankefulnesse. For if thou be unthankefull to God, and art not diligent and earnest to celebrate praises unto him for his mercies, it is an evident token thou art not yet cured. Externall notes whereby others may know if thou be washed. 1 King. 5. 15 Luke 17. 71

Finally, thou must goe to the Priest, and offer according to the law, receive the absolution from Gods mouth out of the mouth of his servants, and shew thy thankefulnesse in obedience to God all thy life. Levit. 14. 2

Verse III.

For I know mine iniquities, and my ſinne is ever before me.

THe firſt argument which he uſed to move God to pardon his ſinnes, was taken from God himſelfe, and that great mercy whereto he is inclined. The next, from his great filthineſſe and uncleanneſſe, whoſe miſery was an object of Gods mercie, deſiring God to purge and cleanſe him from the ſame. Now followeth the third argument, taken from his acknowledgement of his ſinne, and true confeſſion thereof. As though he ſhould ſay: Lord, I know I have ſinned, I confeſſe my ſinne to thee, therefore pardon me. What force, thinke ye, would this argument have in a guilty mans mouth, if hee came before an earthly Iudge, and would ſay: I have committed murther and adulterie, I confeſſe it? Surely the Iudge would anſwer, *Ex ore tuo te judico*, I judge thee according to thine owne confeſſion; as *David* commanded him to be killed, who reported that he had killed *Saul*. But before the heavenly Tribunall, ſuch an argument hath onely force. There is no meane to acquite us from Gods juſtice, unleſſe we come to him, humbly confeſſing our ſinne, and accuſing our ſelves, for then he will pardon and excuſe us. Our condemning of our ſelves, maketh him to abſolve us: our remembrance of our ſinnes, maketh him to forget them; and our repentance bringeth his pardon.

2 Sam. 1. 16. An humble acknowledgment of ſinne, a good argument to obtaine pardon from God.

Objection. *Solut.* The wicked forget the evils which they do, and remember the good which they have done, if they have done any; whereas the godly remember alwaies their ſinnes. 1 Cor. 15 9. 1 Tim. 1 13. 15.

But how commeth it to paſſe, that thus he lamenteth, ſeeing before *Nathan* had aſſured him that his ſinnes were forgotten and pardoned? I anſwer, the godly albeit they be perſwaded of mercy, yet for the love they beare to God, they cannot but be diſpleaſed with themſelves, ſo often as they remember how unhappily they have offended ſo gracious a majeſtie. The wicked forget their ſinnes moſt eaſily, and if they have done any ſhew of good, they remember it continually. The godly by the contrary forget their good, and remember their ſinnes, and the evill which they have done, as the Apoſtle *Paul* ſaith, *I am the leaſt of all the Apoſtles, and not meete to be called an Apoſtle, becauſe I perſecuted the Church.* And againe, *When before I was a blaſphemer, a perſecuter and oppreſſor, but I was received to mercie.* And againe, *Chriſt died for ſinners, among whom I am the chiefe.*

chiefe. They account themselves the least among the godly, the greatest among sinners. So it is good to us to nourish a continuall remembrance of our owne sinnes, that it may humble us before God, and make God so much the more pittie us, that he seeth us unfainedly displeased with our selves that wee have offended him by our many sinnes.

[*For I know my sinne.*] The knowledge of his sinne (doubtlesse) came by Gods word out of the mouth of *Nathan*. For albeit by a generall notice he knew he had done wrong, and the particular pricks of his conscience forced him to thinke so, yet the true knowledge came never unto him, untill God said by his Prophet, *Thou art the man*. So the word of God serveth us to this use, that it openeth our blind eyes to see what is evill in us. And therefore woe to that people who have not the word, and faithfull Preachers, who may let them see their sinnes. For when they know not sinne to bee sinne, they dye in their sins. *By the law* saith the Apostle, *is the knowledge of sinne: for I had not knowne lust, except the law had said, thou shalt not covet*. How great an evill is ignorance, when mens eyes are blinded, that they cannot see, whom *the god of this world hath blinded* in so great a light.

2 Sam. 12 7.

Rom. 7. 7.

2 Cor. 4. 4.

The most part of the world covers their sinne, by translating the cause over unto others, as *Adam* upon *Evah*, *Evah* upon the Serpent. But the Scripture saith, *Hee that hideth his sinne shall not prosper*. *Non mediocre est* (saith *Ambrose*) *ut agnoscat peccatum suum unusquisque*: It is no small matter for every one to know and acknowledge his sinne. So saith *David*, *Who can understand his errors*? Hee who knoweth them, may the sooner avoide them. If any knew a danger, hee could easily flie from it, and goe by it. Our Saviour wept, because *they knew not the day of their visitation*.

Gen 3.

Prov. 28. 13.

Psal. 19. 12.

Luk. 19. 41 44

That a man may know his sinne, it is necessary he be admonished and rebuked; and hee who desireth to attaine this knowledge, must bee content to receive rebukes kindly. Hee must resolve before God to shun the occasions of sinne, and such evill company as allureth him to folly; hee must call to mind what a gracious God he hath offended, what good things he hath lost, how many he hath offended by his example; and addresse himselfe henceforth to leade a holy and religious life according to Gods word.

How to attaine to an acknowledgement of sinne.

He who konweth not himselfe, can never know God.

The Philosophers thought it most necessary for every man to know himselfe; and in their precepts had this ever, *Nosce teipsum*; Know thy selfe. Then much more it becommeth a Christian to know himselfe; for otherwise hee can never know God in any of his properties. For if wee know not our sinne, how shall we either know Gods justice pursuing us, or his mercie pardoning us. Oh that we knew our selves!

Simil.

But Satan doth with us, as the Raven doth with the Lambe, it first pulleth forth the eyes, then devoureth it: First he blindeth us, then we follow him. Therefore we should labour upon our soules, that the darkned eye thereof may be cleare, the dimnesse removed, the scales which lie upon them (as upon Saint *Paul*) may fall to the ground; that seeing our selves and our nakednesse, wee may crave to bee covered; seeing our wounds, we may desire to be cured. As also it is the principall part and duty of the Pastors to deale in their Sermons with the people, that they may see their sinnes. *Sonne of man* (saith the Lord to *Ezekiel*) *make knowne to Ierusalem their abhominations.* We flatter the people in their sinne, and use connivence at their wickednesse. We are afraid, and belike dare not light the candle of the Word and bring it to them lying in darknesse, lest they put forth the candle or smite us, who by the light thereof let them see their misbehaviour.

Act. 9. 18.

Pastors ought to exhort the people to a sight of their sinne.

Satans policie in presenting the greatnes of our sinnes, after we have sinned, to us.

[*And my sinne is ever before mee.*] When Satan doth present his baited hooke of sinne to us, he never letteth us see the hooke of Gods judgements: but when wee have swallowed the baite, he never letteth us see any comfort of Gods mercies, but proposeth to our troubled conscience, the flames of Gods wrath, and the terrours of his judgements; as the Prophet saith, *Our iniquities are multiplied before us.*

Isa. 59. 12

Note the policy of the divel.

And yet we must take deede of the Divels craft, who obscureth from many their sinne, so that they can never repent, for that which they never see or feele. And yet on the other part, hee letteth some see the mountaines of their sinnes, and hugenesse of them, that they see nothing else in God but his justice, thereby to leade them to dispaire, as hee did with *Iudas*. But we must not looke with such fixed eyes upon our sins, that we lift not up our eyes to Gods mercie, which is ready to pardon, and to apply to our heart all the sweet promises which wee reade in the Scriptures; so that as feare beareth us downe,

faith

faith may uphold us that we fall not. They must ever be before us in this world, and be purged by unfained repentance, not that our repentance can expiate them, or pacifie Gods wrath, or (as the fooliſh Papiſts thinke) that we can doe penance for them. For what ſatisfaction can thy humilitie doe, which is imperfect, to ſatisfie the wrath of an infinite God? Vnleſſe his Sonne had intervened by his ſatisfaction, Gods wrath could not have bin appeaſed. The more wee remember our ſinne, and lament for the ſame, the more eaſe get we to our afflicted minds and conſciences, and the more ſenſible ſhall we feele the mercie of God pardoning our offences. Therefore we cannot bee better exerciſed then in an humble confeſſion of our ſinne, and by bitter teares with *Peter* weepe for our offences; which I pray God the Lord may worke in our hearts, that wee may finde that bleſſing upon us, which Chriſt pronounced, *Bleſſed are they who now mourne, for they ſhall be comforted.*

The more wee repent for ſin, the more we are eaſed.

Matth 5.4.

VERSE. IIII.

Againſt thee, againſt thee, only have I ſinned, and done evill in thy ſight: that thou maiſt be juſt when thou ſpeakeſt, and pure when thou judgeſt.

THE ancients have ſo farre differed in expounding this verſe, ſome running forth on Allegories, others on farre ſought interpretations, that *Lorinus* the Ieſuite numbreth twelue diverſe interpretations hereof; of which, two are moſt agreeable to the words and meaning of the text. The firſt expounds it this way: Howſoever (ſay they) *David* did wrong to *Vriah*, yet it was hid from all men, and onely knowne to God; and thoſe ſinnes are onely done againſt God, whereof none is witneſſe but he only. And ſurely albeit wee would cover our ſinnes from the ſight of the world, there is one witnes, whoſe ſight of them we cannot avoid.

The diverſ interpretations of this verſe.

Plato affirmeth, that wee ſhould doe nothing in ſecret, whereof wee would bee aſhamed in publike. And *Cicero*, *Ne ſiquidem deos omnes celare poſſumus*, albeit we could keepe it ſecret from all the gods.

The other, whereto I rather incline, is thus: Albeit (ſay they)

they) *David* had offended man, yet it touched him more nigh at the heart the ſinne he did againſt God, in breaking of his law. (by this deede (ſaith *Nathan* unto him) thou haſt given great
2 Sam. 13.14. occaſion to the enemies of the Lord to blaſpheme.) As though *David* would ſay: Though all the world would abſolve me, this is more then enough to me, that I feele thee my judge, and my conſcience citeth me before thy tribunall. Let us have our eyes and our ſenſes fixed on God, and not bee deceived with the vaine allurements of men, who either extenuate or connive and winke at our ſinnes. For God as he is witneſſe to our ſinnes, ſo is hee ſole and onely Iudge, who can puniſh both ſoule and body in hell fire; of whoſe wrath wee ſhould bee more afraid, then of all the kings or tyrants of the world. As alſo wee ſhould bee ſorie that wee have offended ſo gracious a God, who when he might have damned us, yet hath pleaſed to pardon us, and taketh no other ſatisfaction at our hand, but repentance for our ſinne, and faith in his Sonne Ieſus Chriſt. who will not give us into our enemies hand to be deſtroyed, but will ſet us free from priſon, out of his free love. Therefore O ſinner in time be reconciled unto thy Iudge, and take no reſt till
2 Sam. 12.13. thou get aſſurance of his favour. Say with *David*, *Peccavi*, I have ſinned; and God ſhall ſay with *Nathan*, *Peccata tua remiſſa ſunt*, thy ſins are forgiven.

Note. Admire the love of God.

[*Againſt thee, againſt thee onely have I ſinned, and done this evill in thy ſight.*] The ingemination of the word (*againſt thee*) ſignifieth the deepeneſſe of his feeling and griefe, who is the more wounded, the more he findeth the greatneſſe of that malice and goodneſſe whom he hath offended. So it were happie for us, that we could be deepely moved with a conſcience of our ſinne, that out of the deepe places of a contrite heart, wee might redouble our ſighs, which would pierce that fatherly heart if wee
Luke 6.25. could ſhoot up ſuch arrowes to heaven: but we laugh over the matter, not remembring that our laughter ſhall bee turned to mourning.

This alſo ſerveth to convince ſuch miſcreant Atheiſts, who can in generall ſay, God forgive us, we are all ſinners, as it were excuſing their ſins, whereas they are never touched at the heart with ſorrow for them. They feede their fooliſh humours with a cloake of the multitude that ſinneth, *quaſi patrocinium erroris ſit multitudo peccantium*, as though the multitude of ſinners

ſhould

should be a defence of error saith *Augustine*. Hell is spacious and large enough, having all the dimensions, which will contain all the divels and their children, if they were more in number then they are.

[*That thou maist be just when thou speakest, and pure when thou judgest.*] By this it is cleare. that the justice of God shineth most in mens soules, and his truth in their lies. As though he would say. Because I have sinned so grievously, and have committed such wickednesse, that thou canst not be blamed of unrighteousnes, though thou shouldst punish me most rigorously, for I have deserved worse then I have suffered.

But because the Apostle *Paul*, Rom. 3. 4. would seeme to turne this text to another sense, we shall reconcile them easily. For the Apostle seeing the Iewes to bring the Testament and covenant of God in slander, as though he had bin the cause of their ruine, by casting that upon themselves, hee freeth God of their fall. But *David* here vindicateth Gods justice, laying all the cause on himselfe. Whereof we gather, that if any evill come to man, the cause of it is to be found in himselfe; and not to be cast on God. A reconciliation betwixt this place and that of Rom. 3.4.

But out of this, that *David* confesseth God to be just when he judgeth, wee learne first, that God (as *Abraham* said) is the just Iudge of the world; and albeit he hath reserved a generall judgement after this life, as *Augustine* saith, yet he hath a particular judgement upon men in this world, both Elect and Reprobate; *judicio non semper manifesto, semper tamen justo*, not alwayes by a manifest, yet alwayes by a just judgement. Hee erecteth a Tribunall in mens consciences, hee summoneth the party, accuseth and convicteth him. This Judgement is by his Word and Spirit. For every mans worke shalbe manifest as by the fire. For the fire both letteth them see their faults, & burneth up their drosse. As also hee punisheth them in the sight of the world, and in their posteritie, as hee did as well to *David* as to *Saul*; for he said, that blood should not depart from his house, and so it came to passe. Therefore let not men, although the best Christians, thinke to escape the censure of his justice; yea, what ever hee doth, wee must say, *God is just in all his workes*. Gen 18.25. God hath a particular Judgement in this world. 2 Sam. 12.10. Psal. 143.17.

Next, he *is pure when he judgeth or trieth*. We may be assured, God will put us to tryall, by affliction, persecution, God will put men to triall.

Simil. ſickneſſe and povertie. Then men will be made manifeſt, the hypocriſie of many will be detected. For as the wind is appointed to try the corne, the fire to try the gold, the floods to try houſes builded upon the rocke and ſand: ſo ſhall the day of the Lords triall diſcerne thoſe who have but a ſhaddow of religion, and ſhall appeare ere it bee long, as it is begun already. But God is *pure* in his tryall, hee knoweth the one from the other already, but he will have men trying and knowing them. *Abraham* was tryed in the ſlaughter or offering of his ſonne, and his faith was approved; ſo was *Ionas* tryed, *Iobs* patience, and *Peters* weakneſſe. In all theſe tryals God was *pure* and free of any injury done to any of them; for they were knowne to bee but men, although Prophets and Apoſtles. And it is no marvell though at this time in the tryall of the Church, many bee found to be but men, God is not to be blamed, *he is pure when he trieth*.

Gen. 22 12.

Ionah 2.

Note.

Rev 3. 10. 1 Pet. 1. 7. And ſeeing triall is prophecied to be not onely in the Church of *Philadelphia*, but alſo in all the earth, which is called *the houre of tentation*, or a *time of fiery triall*, either by herſies, ſchiſmes, or defection from the truth of God, or by bloodie perſecutions of Gods Saints and his Church, (as all Europe hath experience this day;) what ſhall we doe but keepe Gods word, poſſeſſe our ſoules in patience, ſuffering the reproches, calumnies, cruell dealings, yea all that the devill and his children can doe to us. If we bee tried by fire, let us bee found gold; if by water, let us abide in the Arke and in the Apoſtles boate; and be found ſurely built upon the foundation which the Apoſtles laid, even Chriſt: if by the aire and winds, let us be as wheate and not chaffe. If finally by the earth and earthly allurements, let us be found to have our converſation above, the time of triall is come already.

Note.

In all our trials, externall or internall, God is pure. Yea in all our trials how great ſoever, whether inward in our conſcience, or externall in our bodies (nay if even our bodies were given to the beaſts of the earth, and foules of heaven, yet) doe wee juſtifie God as being pure and without fault. In the beſt of us all there is cauſe why wee ſhould bee tried, in him no blame though he doe trie us.

VERSE V.

Behold, I was borne in iniquity, and in sinne hath my mother conceived me.

THis is the fourth reason, by which hee would move God to forgive him. That our nature from the very originall is corrupted, and from the seminarie and fountaine of our conception polluted. For from our mothers wombe, wee being nothing but sinne. And surely we cannot throughly acknowledge our sinnes, unlesse wee condemne our whole naturall powers and faculties of uncleanesse. So the knowledge of this one sin, bringeth him to the examination of his whole life, till he find nothing in himselfe but sin. For if the fountaine bee poisoned, what will the streames be that flow from it? If we would looke backe to our originall sinne, we might have cause the more to lament our actuall sins, as poisoned streames flowing from such a fountaine.

Actuall sinnes are as streames which proceed from originall sinne which is the fountaine.

So soone therefore as our conscience accuseth us of any one sin, we should call to remembrance the whole course of our life, that it hath beene nothing else but a continuall sinning against God; that thus the last putting us in mind of the first, wee may not be content to repent and aske pardon for one, but for all. A sicke man having obtained health, doth remember how long he was sicke, whereby for the present hee both considereth his owne frailtie & Gods mercy in delivering him, as also encourageth & animateth himself against the time to come, by remembrance of former mercies obtained. Happie were wee if wee would begin to remember our miseries and Gods mercies.

Let the remembrance of one sin put us in mind of all the sinnes we have committed. *Simil.*

Lorinus the Iesuite to *ecce* addeth *enim*, which he confesseth is not in the Hebrew veritie, and that Saint *Ierom* hath forgot it, yet maintaineth that it is rightly put in, to give force to the words *of his sinne*. See the Sophist, who granteth the Scriptures, and yet would empaire their credit: as though Gods Spirit were not wise enough, and the sense could not hold without *enim*. The like doe they in these words, *Hoc est corpus meum*, they added *enim*, and say, *Hoc est enim*, which is not in the Scriptures, and were altogether against grammer. In a word, they alter and change the Scriptures as they please,

bringing in their *enim* as a particle of reaſon, which carrieth with it no reaſon.

Man no ſooner beginneth to live, but hee beginneth to ſinne.

Ye ſee then what the miſerable corruption of our nature is, ſo ſoone as we take life, begin to ſinne. An infant of one day, is not cleane before God. The maſſe whereof we be formed, is filthy and ſinfull; and ſo much the more filthy, ſeeing it is poſſeſſed with a ſoule uncleane and polluted. *The cogitation of mans heart is onely evill contiuually. God knoweth our mold.* We *erre from the wombe.* And albeit marriage be a *bed undefiled*, by reaſon of the inſtitution, yet in ſome meaſure concupiceníe and luſt polluteth the ordinance which is moſt holy.

Gen. 6. 5
Pſal. 103. 14
Heb. 13. 4

Children have originall ſin.

It followeth that children are not free of originall ſinne: for then why ſhould they be baptized; and why ſhould they die, as many doe daily?

Objection.

But it may ſeeme wonderfull and ſtrange, that children who can neither doe, thinke, or ſpeake evill, ſhould be culpable? I anſwer by another queſtion; what is the reaſon that a yong Fox newly whelped, doth not ſlay a Lambe? Is it not becauſe it lacketh ſtrength, and is not come to that maturitie to execute its inclination, which is naturally cruell? So are infants naturally inclined to ſinne; and therefore ſo ſoone as they can think any thing, ſpeake or doe any thing, it is evill, as daily experience teacheth. And therefore it becometh Chriſtian parents to take paines to amend that which is deficient and imperfect by nature in their children, by art, inſtruction and correction. That as wilde beaſts are tamed by the induſterie of men, and barren grounds have become fruitfull by labouring and manuring; ſo evill natures may be corrected by good education.

Solut.
Simil.

Parents ſhould take care to amend by good education that which is deficient in their children by nature.

Simil.

See alſo out of this, that originall ſinne is ſinne, and offenſive to the law of God, and the roote of all other ſinnes: that the moſt ſecret thought of our heart is ſufficient to condemne us, if God would deale extreamely. Which impugneth that divilliſh and erronious doctrine of ſome, who thinke that the firſt intentions and thoughts are veniall, if conſent come not with them. Our Lord ſaith, that *whoſoever ſeeth a woman, and luſteth after her, committeth adulterie*, and is as culpable before God as if he had ſinned with her. But that concludeth not, that the motion is not ſinfull, to which ſuch a wicked conſent is added; the greater ſinne cannot excuſe the leſſer. Therefore

Originall ſin is ſinne.

Mat. 5. 28

we

we must goe with *Elizeus* to the fountaine, and cast in salt into those rotten and stinking waters, that they being purified, all the streames flowing therefrom, may be also cured. 2 Kings 2.20

This parentall sinne, hereditarie, radicall, the leven of the primitive corruption, the law of the members, naturall and generall to all mankind, cannot be taken away, but by the conception and nativitie of Christ. *Note.*

But here ariseth a question, how parents, both being Christians and received in the covenant, can beget sinfull children? I answer by a familiar similitude; the seede, when it is sowne, is made as cleane as the art and industrie of man can doe it, and yet ariseth with a roote, stalke, blade and beard; the cause is not in the sower, the force lyeth in the seede: so in that the parents are purified, they have it of God; what the childe hath, he hath by nature, which either must be repaired by grace, or he must perish. *Adam, Noah, Samuel, Eli, David, &c.* Although they were godly and religious men, yet had naughtie and wicked children; which sheweth unto us, that religion and godlinesse cometh not by nature, but by the free grace of God. *Objection. Answer. Simil.* Godlines cometh not by nature but by grace.

I omit those vaine and idle questions *de originali peccato*, which the Papists too curiously propound, and may bee very easily answered, lest it should breed errors in your mind, which ye never dreamed of.

[*And in sinne hath my mother conceived me.*] The word *jechemamin*, signifieth properly *calefacit*, warmed mee in her wombe, fed or nourished me, referring it to the action of heating and feeding the childe in the wombe nine months. Wherin the greatnesse of Gods worke is to be seene, who so miraculously can preserve the infant in such an obscure place, so compassed with the interiour parts. Yet even there in that poore creature there is sinne, albeit he be ignorant of it. So hee hath a burden when hee feeleth it not, and lyeth wrapped with all miseries, and thinketh himselfe then to bee in a best case; for when he commeth out of the wombe, with great paine to his mother, and difficultie to himselfe, hee weepeth poore soule because he is come to sorrow.

Ezekiel maketh mention of a child new borne, whose navill was not yet cut, neither salt put in it, nor washed, lying miserably in the pollution of nature; which representeth to us our Ezeck. 16. 3 4. 5. 6

naturall filth in ſinne, that neither are wee cutted away by the knife of the ſpirit from our originall corruption, neither waſhed by the blood of Chriſt from our naturall uncleanneſſe, neither ſalted by the ſalt of the word; and if it were not by Gods grace, and care of our ſpirituall parents that we were helped, we would never live, but die and periſh in the filth wherein we have beene conceived and borne. There is no beaſt which nature hath not taught ſome meanes to helpe it ſelfe, as ſome have naturally skins, or haire & wooll to defend them from injuries, we have none. In a word, man were undone if he were not ſupported by the grace of God. We may weepe, we have no more; and would God we could ſpiritually crie and mourne, that the Lord hearing our weeping might pitie and helpe us.

Man were utterly undone, if hee were not ſupported by the grace of God.

But becauſe ſo many worthy writers both ancient and moderne, Papiſts and Proteſtants, have written largely of this place, and I muſt ſay, *Sumus minimus omnium*, I ceaſe to write any more hereof, leſt I ſhould repeate that which they have already obſerved.

Verse VI.

Behold, thou loveſt truth in the inward affections: therefore haſt thou taught me wiſedome in the ſecret of mine heart.

THis is the fift argument which he uſeth perſwading God to forgive him, taken from the ſinceritie of his repentance that it was not counterfeit or diſcembled, which could not but bee very acceptable to God. For in all the actions of religion and parts thereof, there is nothing more pleaſing to him then ſinceritie and uprightneſſe. He cannot abide hypocriſie and diſſimulation. It is a mocking of God to looke up with our eyes, to heaven, to bow with our knees, to fould our hands, to knock on our breſts, if we want upright neſſe & ſoundneſſe of heart. We muſt ſerve God in faith, love, repentance, humilitie, unfainedly from our heart, as true *Nathanuels*, in whom there is no guile.

Hypocriſie in religion is a mocking of God. John 1.17.

The parts of this verſe are theſe: 1 who loveth, *Thou.* 2 where and what hee loveth, *truth in the inward affections.* 3. the conſequent following upon this love, *therefore haſt thou taught me wiſedome in the ſecret of mine heart.*

[*Behold.*] Before he enter on any of theſe, he uſeth the particle

ticle of admiration *Behold*; which hee never useth but in some remarkeable matter, thereby the more to raise us up to the contemplation of such great matters to be told, as, *Behold how good and how comely a thing it is, brethren to dwell even together.* Psal. 133. 1. And, *Behold the Lambe of God, that taketh away the sinnes of the world.* John 1. 29. And this he doth, that hee might move God, that as he beheld his miserie, being conceived and borne in sinne, so he might behold his sincere and unfained repentance. And this is the happinesse of man, when God beholds him mourning, as he beheld him sinning. This second sight is as delightsome to the Lord, as the first was tedious. So God seeth all our sinns, as he seeth our repentance. Sinne not because he seeth thee, but repent unfainedly, that hee may take pleasure in beholding thee. *Note.*

[*Thou lovest*] The person who loveth, is God. The Creator becommeth a lover of the creature; even God becommeth a lover of his image in man. Doth hee then love? Above all things let us seeke to depend upon this his love. In our religion we should travell to know what he loveth most, what hee respecteth most, what best pleaseth him; for otherwise wee lose our time in his service: hee loveth sincerity best, and that wee should present to him. We enquire what every man loves best, and we frame our selves to seeke after it: then I beseech you, among the rest, search out what God loveth best, seeke after it, and present it to him; and if their were no other argument to move us to sincerity, this may be sufficient, because God loveth it. Love that which God loveth, hate that which hee hath; love sinceritie, that he loveth; hate hypocrisie, that he cannot abide. God above all things loveth sincerity.

[*Truth.*] *By truth* is meant sinceritie and uprightnesse in Gods service; when we doe not glose with him by faire words and shewes: he loveth not shadowes but substances, no colous or covers, but the body it selfe. For he pierceth with his eye to the lowest part of the heart, and stayeth upon the outward not of mans actions, howsoever plausible to man. He looketh not as man looketh. 1 Sam. 16 7.

In every action of religion, let us remember to keepe sincerite. Who would desire to bee called rich, if he want riches; esteemed valiant, if he have not strength? and shall we thinke it sufficient to be called religions, and not to be so? Better to be rich, Better to be religions, then to be thought religious.

Better to bee religious, then to be thought religious.

rich, then to be called rich; better to bee religious, then to bee thought or called religous.

John 14.6 Truth in profeſſion and in converſation required.

God loveth truth as he hateth all falſehood; for *he is truth. Ego ſum veritas, via & vita.* He loveth truth in our *profeſſion*, truth in our *civill life*: Truth in our profeſſion, is that which he hath commanded in his word; truth in our civill life, is that agreeth with the dutie of civill converſation, without fraud, deceit or guile, which is different from Gods nature, and reſembleth the divell who is a deceiver.

[*In the inward affections.*] It is not a ſuperficiall or ſcroofe-worſhip which God regardeth. For *Cains* ſacrifice outwardly

Gen. 4.18 was as pleaſant as *Abels*; but God looked to their hearts, accepted the one, and rejected the other. God above all things craveth the heart: *My ſonne give me thine heart.*

Pro. 23.26 Ioh. 4.24 God will bee worſhipped in ſpirit and veritie.

[*Therefore haſt thou taught mee wiſedome in the ſecret of mine heart.*] He amplifieth his ſin by this circumſtance, that hee did it not as an ignorant, but as one who was enlightned with knowledge; and beſides he had private informations and inteligence from God in his heart, and taſted of the heavenly doctrine, yea, it was rooted and fixed in his heart, yet like a bruite beaſt he was carried to that filthy luſt, and ſo was inexcuſable, and ſquenched the light of the Spirit which hee had received. Hee had informations given by God, but he had not grace to follow them, which ſo much the more made him inexcuſable,

Chriſtians periſh not for want of information, but even for contemning the warnings they get. God muſt teach us.

that he was taught, and would not obey. So Chriſtians ſhall not periſh for lacke of information, but becauſe they doe not obey the warnings which they get. This age hath heard many leſſons, and God hath manifeſted his whole will unto them; but becauſe they obey them not, their knowledge ſhall augment their paines. God he muſt be our great Doctor and Teacher, we muſt be *Theodidactoi*, taught of God. Neither nature, learning, experience, practiſe, or age can teach us wiſedome, onely Gods word muſt teach us.

Nature prevailed among the Philoſophers, but that never led them to God. For all the principles of our faith are contrary to nature, ſenſe and reaſon. What is more againſt naturall reaſon, then the points of our religion: God was made man; a Virgin hath borne a childe; a crucified Man ſaved the world; a dead man aroſe, &c. in theſe and ſuch we muſt be taught from above of God.

God

God he teacheth by the ministery of his word, which whoever contemneth, refuseth the meanes of his salvation; but that ministery will not be sufficient without divine inspiration. *Paul may plant, Apollo may water, but God giveth the increase.* God teacheth by the ministrie of his word. 1 Cor. 3. 6.

Bellarmine translateth the Hebrew word (which he granteth signifieth *Abscondita*) *incerta*, and so doth *Lorinus*; those doubting Doctors would have the mysteries of the Scriptures uncertaine and doubtfull. *Note.*

There is great diversity of judgements among men what is true wisedome; but if ye would enquire at the wisest man that ever lived, he will tell you that having examined all things under heaven, he found all things to be but *vanitie and vexation of spirit*; and that true wisedome consisted only *in the feare of God* and *keeping his commandements*. *The feare of the Lord is the beginning of wisedom*; all other wisedome is foolishnesse. The feare of the Lord is true wisedome. Eccles. 1. 2. Pro. 15. 33.

VERSE. VII.

Purge me with hyssope, and I shall be cleane: wash me, and I shall be whiter then snow.

HE is not contented simply to crave pardon once or twice, but many times; yea he multiplieth his suits by metaphors, allegories, and such borrowed speeches, signifying how deeply hee was wounded with his sin, that hee would have himselfe assured and confirmed in the remission thereof: and now hee borroweth a similitude from the washings and purgations used in the Leviticall law, desiring that God would looke on his miseries, who was a leprous man by sin, and a filthy polluted sinner, that he might be washed in the blood of Christ, prefixed by the Mosaicall washings.

[*Purge me with hyssope.*] There is made mention of hyssope, in three places: First, in the 12. of Exodus, at the institution of the Passeover, where the blood of the Passeover, where the Lambe was appointed to be sprinkled upon the doore cheekes with a bunch of hyssope bound with a scarlet lace, all having their spirituall significations. For the blood no doubt signified the blood of that undefiled Lambe, shed from the beginning of the world. The hyssope, the instrument applying his blood, even faith. The scarlet lace, the communion of the Saints, who are Three times made mention of hyssop. Exod. 12. 22.

Col 3.14. bound by love *the bond of perfection*, & sprinkled with that same blood to the remission of sins. And so the blood which washeth, faith which applyeth, and the lace that coupleth, are all one; Christ by faith & love received to the purgation of al Christians.

The second place, *Levit.* 17. is the purgation of the Leper, wherein the blood of the sparrow, the bunch of hyssope and the scarlet lace are likewise mentioned, and differeth nothing but in this, in the first was the Lambe, here the Sparrow, which is all one: for even as the Lambe is among beasts, so is the Sparrow base and simple amongst fowles; to which *David* Psal. 102.7. compareth himselfe, *I am as Sparrow on the house top sitting alone*: so we must be sprinkled with his blood, which being contemptible to men, was acceptable to God.

The third was, *Numb.* 19. about the red Cow, which must have hyssope dipped in the blood thereof. And Christ is compared to the Cow or fat calfe, which being in so great a price with the Father, was given to death for the salvation of our soules.

Wherein hyssope representeth Christ. The hyssope hath many things wherein it representeth Christ very nigh: for first it is obscure, humble and abject; so that *Salomon* is said to have written of all trees, from the Cedar the 1 King.4.33. highest tree, opposed to the hyssope springing out of the wall, 1. that is to the basest and most common: growing amongst stones, not through mans industry planted, as other trees are. Psal.22.6. So Christ in whom we beleeve was contemptible, a worme, not a man dispised, in him was no beauty, with him no riches or earthly honours, which make men come in credit and account.

2. Nex, the Hyssope is bitter and sowre, not pleasant to the drinkers: so the crosse of Christ, by which our affections are mortified, is very odious to the flesh, and agreeth not with its 1.Cor.1.23. taste. His crosse is therefore a stumbling blocke to the Iewes, and folly to the Gentiles.

3. Thirdly, albeit it be sowre, yet it is most wholesome: so albeit the doctrine of repentance (wherein we are taught to run out of our selves & to take hold on Christ) bee irkesome & unsavoury to the flesh, yet it is wholsome to the soule. Naturall *Similie.* men esteem this doctrine to be an enemie to them, which would slay their corruptions & lusts. Medicine, which at first seemeth bitter, afterwards becõmeth more comfortable: so the doctrine which

which is salted with salt & hyssop, is fitter for us then that which is sweetned with hony; for hony was never appointed to be used in the Lords sacrifices, but salt, *omnis victima sale saliatur.* Mar. 9. 49.

Cyrillus observeth in the hyssope an hot operation; so grace maketh us fervent in the spirit. An observation of *Cyrillus* concerning hyssop.

Moreover, hyssope purgeth the lungs, phtiriasis, tests, nourisheth the native colour of the bodie, killeth filth and vermine growing on man, cureth the bites of serpents, provoketh appetite, sharpeneth the sight, is enemie to fevers; of which it is written, The properties of hyssop. *Plin. lib. 20. cap. 4.*

Parva calens, pectus purgans, petrosa striatrix
Ius sapidat pleuræ congrua, spargit aquam.

So grace is hot by charity, purging by contrition, spitting forth by confession, seasoning the body by temperance, saving the soule and inward parts by application of Christs blood, which being drunken purgeth our pluriste and bloodie eyes.

Then seeing all these diseases are in the soule of man, are we not much beholden to God, who hath made one salve to cure all our sores; the blindnesse of our mind is removed by the water of his blood; the foule corruptions of our heart are evacuate and dissolved, that we spit them forth: our coldnesse is warmed, our fiery fevers and inflammations quenched, our spirituall vigour and colour is restored, which wee lost by sinne. The hyssop of Christs blood a medicine for all our corruptions.

[*Wash me, and I shall be whiter then the snow.*] He acknowledgeth that none in heaven or earth is able to purge him, but God onely: He hath that fountaine in his owne garden; hee will communicate the glorie of our redemption to no other. For by this washing is meant the washing of justification & remission of sins; that as creation belongeth onely to God, so redemption by Christs blood. Wo to them who leaving the waters of life, seeke water elsewhere out of rotten cisterns. What meant washing.

Then seeing it is the proper worke of God to wash us, let us goe to the laver of Baptisme, that there we may be once washed, and after, daily pray, that he may wash our feet by sanctification.

[*And I shall be whiter then the snow.*] He perswadeth himselfe of a full purgation by Christs blood. Though I were as blacke as the Moore, yet shall I be white as snow. Nothing can blot out our sinnes but this blood. If we would wash our selves with

Eſa 64.6 ſnow waters, *our righteouſneſſe* ſhall be *as a menſtruous garment*. What is all the righteouſneſſe of man, but an abhomination before God? Yea Chriſt himſelfe if he had bin onely man, could not have bin able to ſatisfie the juſtice of an infinite God; hee Act.20.28 muſt be God himſelfe, and it is called the *blond of God*.

Objection. But how ſhall we be whiter then ſnow? I anſwer; our eſtate is *Anſwer.* more perfect and ſurer by Chriſt, then it was by nature in *Adam*; foraſmuch as wee have our perfection by Chriſt, which cannot faile or alter; and it is the perfection of God which belongeth to us: ſo that wee ſtand not before God as men, but as gods before God, being covered with his perfect obedience Rom. 9.5. who is our Redeemer, *God bleſſed for ever*. So there is no cauſe why we ſhould feare or diſpaire, ſeeing wee are cleanſed perMat 17.2 fectly, if wee beleeve and be ſanctified. Let us put on Chriſt, whoſe garment is white as ſnow. And his Church is made Apoc.7.14. white in him, *Who is this that commeth up white?* λελευκανθε τρυφη, *Cant.* 8.5. And the Bride hath white garments, made white in the Lambes blood.

The proper office of the holy Spirit is to waſh us, and purifie our conſcience by Chriſts blood, leſt our filthineſſe keepe us backe from acceſſe to God. 1 Cor.6.11 *And this ye were* ſaith the Apoſtle, *but ye are waſhed, ye are ſanctified, ye are juſtified in the name of the Lord Ieſus, and by the Spirit of our God*. And againe, ſpeaking of the Church, Epheſ.5.27 *that he may ſanctifie her, purging her by the waſhing of water, by the word, that he may make the Church glorious to himſelfe, not having ſpot or wrinkle, or any ſuch thing, but that ſhee may be holy & blameleſſe*. So, it is the onely worke of God to ſanctifie his children and make them cleane.

Doctrine. Finally obſerve, that juſtification and ſanctification are Iuſtification and ſanctification goe together. undivided companions; whomſoever the Lord waſheth by the hyſop of his Sonnes blood, hee alſo ſanctifieth by his Spirit. Studie therefore to get holineſſe, without which none ſhall ſee Heb.12.14 God. Let *holineſſe to the Lord* be written on your breſts. HoliExod.28.36 neſſe becommeth the houſe of God. *Be holy as I am holy*. For Pſal.93.5 what fellowſhip can the moſt holy God have with uncleane Leuit.20.7 and prophane people? This miſerable age ſtudieth to attaine Many ſtudy to attaine to knowledge, but not to ſanctification. to knowledge, but not to ſanctification. *Note.* Let Atheiſts call you what they pleaſe, ſtudie you to puritie of life. A true Chriſtian will make more conſcience of an idle word or filthy thought which ſuddenly ariſe in their hearts, and will correct the ſame

more

more sharply then those leud miscreants will, their adultery and the worst actions they commit.

VERSE VIII.

Make me to heare joy and gladnesse, that the bones which thou hast broken may rejoyce.

HAving craved before remission of sinnes, now he beggeth the fruite which followes upon the same, that is, *joy and gladnesse*, which is one of the fruits of the kingdome of God, and marks of Gods children.

This joy which he craveth, necessarily presupposeth a sorrow which he had for his sin. For as repentance can never want sorrow, no more can remission want joy. So that joy springeth out of the bitter roote of sorrow. And the greater sorrow we have, the greater shall our joy be. The deeper thy griefe is the higher shall thy comfort be. Ioy proceedeth of sorrow.

He doubleth joy and gladnes both of soule and body; he will not be contented with some one or two consolations, but will have them to be multiplied; that as his tribulations did increase, so his comforts in Christ Iesus might be enlarged.

As a Christian is the most sorrowfull man in the world, so there is none more glad then hee. For the cause of his joy is greatest: in respect his misery was greatest, his delivery greatest, therefore his joy greatest: from hell and death is he freed, to life in heaven is he brought. What can make men more glad then this, if he will beleeve. No offers can satisfie the mind of a prisoner appointed to death, unlesse his remission be proclaimed and given him: so all the joyes in the world will not satisfie a conscience, till he heare that his sins are forgiven him. This joy *David* compareth with the joy of worldlings who rejoyced in their corne and wine, and saith, that he had *more joy then they* had, and more peace of conscience. Of all men a Christian hath most cause to rejoyce. *Simil.* Psal. 4.8

This joy eateth up all false joyes that men have in sin, as the rod of *Aaron* did the rods of the *Aegyptians*. For it is not possible that men can have both joy in God and godlines, and in sin; for the one will ever quench the other, as water doth fire. True joy eateth up false joyes. Exod. 7.12.

Nothing can alter this true joy.

All other joyes will alter, whatſoever they be; but nothing can take this joy from us. Not tribulation; we rejoyce in the midſt of tribulation Not death; no paine, nor hatred of men, nor perſecution, all theſe rather increaſe it. We rejoyce with the Apoſtles, that we are thought worthy to ſuffer for the word of God.

Acts 5.41.

Why doe worldlings call us melancholicke perſons, and too preciſe, that we cannot away with an idle word, much leſſe an ungodly action? let them ſay what they pleaſe, we ſay as Chriſt ſaid to his diſciples, that as *he had meate they knew not*; ſo we *have joy that they know not of*. That which is thy joy, O hypocrite, that is my ſorrow. I laugh (with *Democritus*) at that, for which thou weepeſt; I weepe (with *Heraclitus*) at that, whereat thou laugheſt. *Woe to them that laugh, for they ſhall weepe. Howle yee rich men*, ſaith the Apoſtle.

Iohn 4.32.

Democritus laughed and *Heraclitus* alwaies weeped.

Iam 5.1.

[*Make me to heare.*] The perſon from whom he ſeeketh this joy, is God: *make mee to heare*, ſaith hee; whereby hee would teach us, that this joy commeth only from God; it is he who is the fountaine of joy and all pleaſure, for *all good things come from above*. Naturall joyes proceed from a naturall and fleſhly fountaine, ſpirituall joyes ſpring only from God: ſo he who ſeeketh thoſe joyes beneath, ſeeketh hot water under cold ice. *Can any good thing come out of Nazareth?* can any grace come from a graceleſſe ground?

Doct. Spirituall joy proceedeth from God.

Iam. 1.17.

Iohn 1 46.

The inſtrument by which he ſeeketh joy to be conveyed to him, is the hearing of that word, *Thy ſinnes are forgiven thee*. There is none other ordinary meanes by which God will work or ever hath wrought joy to the troubled heart, then by his word preached by the mouth of his ſervants, and beleeved by Chriſtians *Faith commeth by hearing. God opened the heart of Lydia. He that hath eares to heare, let him heare*. Preaching of the word is a neceſſary inſtrument by which ſpirituall grace is conveyed into our hearts. God craveth this often in the old Teſtament, that we ſhould heare his voyce. And *David* confeſſeth, that God had opened his eare. God from heaven ſaid, *This is my beloved Sonne, in whom I am well pleaſed, heare him*. If then yee give an obedient eare to Gods word, ye may be aſſured of this joy wrought in your hearts, after yee have beleeved the comfortable promiſes of ſalvation in Chriſts blood.

The word of God is the cauſe of this joy.

Act. 16 14.

Mat. 11.15.

Pſal 40.6.

Mat. 3.17.

What

What thinke ye then of Atheists, who will not heare the word but for fashion sake, calling those too holy who will heare two Sermons on one Sabbath; or of Papists, who will no waies heare the word, which may bee the meanes of their conversion. Woe to the one and to the other. And because they have refused to heare him, of whom they may receive comfort and instruction; Therefore the Lord shall refuse to speake to them any longer, unlesse betimes they repent. Against Atheists and Papists lothing the word.

[*That the bones which thou hast broken may rejoyce.*] The effect which hee hopeth to receive of those glad tidings, is a restitution of his first estate; wherein he found himselfe wonderfully broken by his sinne and affliction, and hopeth to bee restored by remission and pardon thereof. Where he speaketh of *the bones*, he would let us to understand, that there is no strength of nature able to resist the stroke of Gods justice. For if hee beginne to fight with us, wee are unable to resist. The bones are very hard, and the strength of man stands in them; but if God bring the hammer of his wrath, it shall be as yron and steele to crush them in peeces, being but as pottersvessels. No strength in man able to resist the stroke of Gods justice.

[*Which thou hast broken.*] The forme of Gods curing, hee first woundeth, and then healeth. He cureth none but those whom his hand hath pierced; and he who woundeth, can best cure the wound. And in this God differeth from man: for man woundeth, but hath no care to cure; but when God inflicteth a wound on his children, hee hath a present remedie appointed to cure the same. Let us therefore be content to be under his hand, who for sufficient causes crossing us, is ever ready to comfort us in Iesus Christ. God cureth none but those whom he hath wounded. Man woundeth, but hath no care to cure; God woundeth and seeketh to cure.

[*May rejoyce.*] By this hee letteth us see, what would bee the effect of his deliverance, even to burst forth in the praises of his God, by his words, by his actions, by his writings. Which should teach us, that in trouble, either spirituall or temporall, wee ever have this the principall end for which we desire to be delivered, that wee may praise and glorifie God. Let thy desire to be delivered from trouble be to glorifie God.

VERSE

Verse IX.

Hide thy face from my ſinnes, and put away all mine iniquities.

NOw hee reneweth his former ſuite of the remiſſion of his ſinnes, ſhewing how earneſtly he deſired the ſame. Hee is not content once againe to cry for pardon, but many times. For he thought otherwiſe of his ſinne, then wee doe of ours, it touched him at the very heart. In this verſe he uſeth two ſimilitudes; one, that God would turne away his face from his ſinnes; next, that he would blot out all his iniquities.

God cannot ſee ſinne in his children.

[*Hide.*] The firſt ſimilitude is taken from men, who will hide their face from that which they deſire not to ſee. And it is certaine, God is in every place, and ſeeth every thing, but he cannot ſee the ſinnes of his elect children; for that intervenient righteouſneſſe of Chriſt will not ſuffer him to ſee any filthineſſe in his children. *He ſeeth no iniquitie in Iacob*, ſaith *Balaam*. For as a red or blue glaſſe being ſet before our eyes, what-ever wee ſee through it ſeemeth to be of the colour of the glaſſe: ſo God looking through Chriſt to us, all his righteouſneſſe ſeemeth to bee ours, and we are of his colour.

Num 23.21

Simil.

Vſe.

In the meane time, let us not ſin becauſe hee hideth his face from our ſin: for if we abuſe the riches of his bounty, wee ſhall appeare in our owne colours.

[*And put away all mine iniquities.*] To blot away, preſuppoſeth an hand-writ of the law againſt him, wherein his name was put in the count-booke, which cannot be done away but by the blood of Ieſus Chriſt.

[*All.*] Ye ſee that one ſinne putteth him in mind of many thouſands: and hee is not contented to be acquitted from one, unleſſe he bee acquitted from all. Call to mind all the ſinnes of thy life; be not at quiet till thou getteſt a generall pardon for them all, which is to be purchaſed by Ieſus Chriſt. Be afraid to adde new ſinnes to thy old. *Bleſſed is he that feareth continually.* Doe as *Ezekiel* did to the wall of the Temple, dig once, twice, thrice, and trie thine heart; the more thou diggeſt, the more abominations ſhalt thou ſee in that place which ſhould have bin a Temple to God.

Pro.28.19
Ezech.8.8

VERSE X.

Create in me a cleane heart, O God: and renew a right spirit within me.

David hath prayed already for the remission of his sins, and hath doubled over that petition eight times; now hee carveth new benefits, of sanctification, of the holy Spirit, of joy, &c.

In all his petitions he prayeth for spirituall things; he seeketh first the kingdome of God. He prayeth not for the health of his bodie, but for the health of his soule; he craveth not to be rich temporally, but spiritually in God. Those are sensuall, who being fallen in trouble, crave no other thing then to be delivered from their present paine, never seeking to bee reconciled of God.

Those are sensuall of trouble, who seeke to be freed of the paine, though not reconciled to God.

Next, he seeketh great things; for he is a great God, who according to his greatnesse can bestow ample gifts, as the Ocean plentie of water. It stood not with *Alexanders* honour to propine *Diogenes* with a small gift. We bring small vessels to God, a weake faith, although we have great neede; we think that he is not able to give great things Our Saviour Christ could worke no miracles among them, because of their infidelitie. The Gentleman on whom the King leaned, died, and was troden under foote because he beleeved not the Prophet.

God as he is a great God, bestoweth great gifts. Mat. 13 58 2 King. 7.17

Thirdly, hee sueth importunately; and beggers ever speede best at Gods hand. The Prophet *Elizeus* reprooved King *Ioas* that he shot onely three arrowes forth of the window; for if he had shot six or seaven times, he might have utterly subdued the *Aramites*. Let us then pray instantly and importunately unto the Lord, and we may be assured he will heare us.

2 Kings. 13 19

He prayed before for remission of sinnes, and now he prayeth for the Spirit of sanctification, an inseparable companion as of the other. For you can never be assured that you have received pardon for your sinne past, unlesse Gods Spirit hath given you a care to live holily in time to come. Shall you bee washen even now, and after puddle your selfe in the mire? Not possible that ever Christ will bestow his blood to wash any, whom he denieth to sanctifie by his holy Spirit.

Sanctification followeth remission.

[*Create in me a cleane heart, O God.*] The worker, *God*;

the ſubject, *in me*; the worke it ſelfe, *create*; the workmanſhip, *a heart*; the qualitie, *a cleane heart*.

God muſt worke our ſecond creation.

[*O God.*] As in the firſt creation a man is a meere patient, and hath no hand in it, but God by the parents worketh it: ſo God worketh the ſecond creation by his Miniſters. There is no free-will or preparation to grace, or foreknowing godlineſſe, as the hereticall Ieſuits doe affirme. Worke the worke thy ſelfe, and take the praiſe to thy ſelfe, O Lord.

Man muſt be twice borne: and his ſecond creation is more excellent then the firſt.

[*Create.*] A man muſt be twice borne before he can enter into heaven. As he is made to the ſimilitude of the firſt *Adam*, ſo muſt he be made to the ſimilitude of the ſecond *Adam*; and the re-creation or regeneration is more excellent then the former. For in the firſt, man was wrought out of clay; but in the other, God worketh grace out of ſin. What harder to worke upon then the duſt? Next, hee breathed in the dead bodie a ſoule; but here he breatheth in the holy Spirit into mans heart. Thirdly, in the creation he made man perfect in all his members; ſo in the regeneration, all the members of the body and powers of the ſoule muſt be renewed; and if thou be deficient in the one, thou diſgraceſt all the workmanſhip. If thou haſt in thy new birth the eyes of knowledge, and lackeſt the bowels of mercy, and art maimed of the hands of bountifulneſſe; or if thou be dumbe and cannot praiſe God, or deafe and cannot heare his word, thou art not a perfect man. A greater worke is at the ſecond birth then the firſt. A greater worke to raiſe up one dead in ſin, then to raiſe *Lazarus* out of his grave.

Note.

Revel. 20.6. *Bleſſed are they who are partakers of the firſt reſurrection, for the ſecond death ſhall have no power of them.* Reformation ſhould begin at the heart. Satan is an uncleane ſpirit. As a flie is bred in filthineſſe, and leaveth ever filth behind it: ſo doth the divill defile every place whereinto he commeth.

Our hearts are as open Tavernes ready to receive all paſſengers. Now having tried ſinne and Satan to be ſo noiſome to us, we ſhould remove them, ſhut the doore of our hearts, harbour them no longer; yea if any uncleane thought ariſe, let us not entertaine it, nor conſent thereto, leſt it bring worſe with it.

The ſubject upon which hee muſt worke, is the heart, the moſt noble part, the moſt ſecret part, which none can know but God; the ſeate of all the affections, by which man is ruled and led.

A

A reformation which beginneth at the members and externall actions, is neither true nor constant. As if a man intending to dresse his garden, and purge it from thistles and such like weedes, would cut off the uppet part, and leave the roote, which would spring up againe: so if thou wouldest chastise thy body, and let thine heart remaine luxurious, it is nothing. The heart is the fountaine, wherefrom springeth all evill, the root from which all sinne groweth. Reformation must begin at the heart.

Hee speaketh not of the substance but of the affections and qualities of the heart. No honest man will lodge in a filthy house, or drinke or eate except the vessell be made cleane; and God cannot abide in a foule swinish heart. *Keepe thine heart diligently*, saith the Spirit. Since God then will bee thine hearts guest, thou must guard it diligently, that others enter not in, neither leud cogitations: but as *Abraham* chased away the foules from the sacrifice, so wee must chase away corrupt and evill cogitations from our soule, as vagabonds should be expelled from the kings pallace. *Simil.* Pro 4. 23. Gen. 15 7.

The heart in Latin is called *cor*, noted by three letters, to signifie (as some thinke) that it is the seate of the Trinity; and therefore the portraiture of the naturall heart is of three corners, answerable to the same. As a vessell of gold or silver being through long use wasted and broken, is sent to the Goldsmiths to be renewed; so our hearts worne by sinne, must bee sent to God, that hee may put them in the fire, and cast them in a new mould, and make them up againe. Alas, that wee are carefull to renew every thing, clothes, vessels, and all, onely careslesse to renew our hearts. *Note.* *Simil.*

[*Renew a right Spirit within me.*] Hee doubleth his suit concerning his soule, as his principall desire. There are many who desire earnestly at God for earthly things, but few are serious in seeking that best thing, a new soule. Many are carefull of the outward man, and careleslesse of the hid man of the heart, that inner man. Many are careleslesse of the best things.

The spirit is right, when it is set upon the right object, which is God, but when it declineth to the world or to sinne, then it is wrong and goeth astray.

David craving first that he might be purged from his filthinesse, craveth now strength of God to his spirit, that he might not wander againe, but abide constant in the right way of Gods com-

As we pray for renewing grace, ſo pray for accompanying and following graces. Luke 21 9. Pro 21.2.

commandements. For we must not onely pray for a renewing grace, but for an accompanying grace, and a following grace, to keep us in the way of Gods obedience. The crooked & broken backed were not admitted to the Prieſthood; no more are crooked or perverſe ſoules meete for Gods kingdome. Trie of what ſpirit ye are, whether of a right or a crooked; trie whether it be of God, or not. Every mans waies are right in his owne eyes, but the Lord pondereth the hearts. God muſt caſt downe the old building, and build up in thee a new building for himſelfe, that thou mayeſt be one of the ſtones of that new Ieruſalem, which ſhall be inhabited by God.

Verse XI.

Caſt mee not away from thy preſence, and take not thy holy Spirit from me.

IN this verſe hee craveth two evils to be averted from him; one, that he be not caſt out from Gods preſence: the other, that the holy Spirit bee not taken from him. God caſt off *Saul* his predeceſſor, and tooke his holy Spirit from him, and gave him over to bee led by an evill ſpirit; *David* here craveth at God to bee free of thoſe two judgements. The chiefe thing which hee ſeeketh after, is Gods favour; from which nothing debarreth us more then ſinne. If any Courtier for his overſight were put out of his place (as *Pharaohs* butler) and out of the Kings ſight, would they not thinke it grievous till they recover his favour? We have ſinned againſt God, ſhould wee take any reſt till wee bee reſtored to his favour? Should we not be afraid to be exiled and caſt forth from his favorable countenance, *in whoſe preſence is fulneſſe of joy*?

1 Sam. 16.15.

Exod. 40.3.

Seeke Gods favour.

Pſal. 16.12.

Simil.

The face and preſence of God is as the Sunne, which in Summer looking favourably on the earth, quickneth all creatures, man, beaſts, the earth, whatſoever groweth, the fiſhes of the ſea, and the birds of the aire; through whoſe abſence all are diſcouraged, comfortleſſe, and loſe their vigour: ſo while wee have Gods favour, wee are in good caſe, we have light, heate, comfort, pleaſure, and all things; if he hide his face, all things goes wrong: and therefore our Poet ſaith well,

The

Tue noſſe placido lumine videris,
Cedent continuò cætera proſperè. Buch. Pſal. 80.
That is, *Shew us the brightneſſe of thy face:*
And then full ſafe are we.

But do you thinke that God can caſt away his elect child? No verily, totally & finally he will not do it he cannot do it; though wee our ſelves & others beholding our croſſes, may eſteeme ſo. The Sunne may ſeeme not to ſhine, when it is covered with clouds, although it be ſhining: ſo God may ſeeme to leave us, when he croſſeth us, but it is not ſo. *With an everlaſting love have I loved thee. He loved his owne who were in the world, to the end he loved them. The gifts of God are without repentance. Falſe Chriſts would deceive the very elect, if it were poſſible.* Againe, Chriſt ſaith, *No man ſhall pluck them out of my hands.* And *Paul*, *Whom God predeſtinateth, he calleth, juſtifieth and glorifieth*; therefore they cannot fall away finally. Which is againſt that damnable doctrine of the Papiſts, who thinke that the elect may become reprobates. This doctrine is injurious to the whole *Trinity*: for the *Father* is greatly wronged, in that hee is thought to bee impotent or inconſtant; who hath ordained us before the world to glorie, and that his worke could be hindred or altered by any intervenient fault of ſinne in us, as though hee would or could not remove and pardon it. And our *Saviour* getteth no leſſe injure by them, that one of his members can periſh, and ſo hee ſhould have a defective body. For if any who once hath beene a member of his myſtical body fall away or be cut off; of neceſſitie his body by want of that one member would be diſgraced. And *the holy Spirit* who is the pledge of our adoption, ſealing up Gods grace in our hearts, and giving us that full perſwaſion of Gods promiſes, cauſing us to cry *Abba*, Father, is greatly wronged, when his worke is accounted nothing of, as frivolous, light and uncertaine. So to ſpeake the truth, the Papiſts doe what in them lieth, to diſgrace the holy Trinity, and advance Angels and men, in plaine contempt of that glorious Godhead, which we ought ſo much to advance in our doctrine and writings. This is a great comfort to us, that the graces of the Spirit which we have once gotten, cannot bee taken away againe. For howſoever we doe not feele them alike at all times, yet we have them: *ſinne may take away the feeling of grace, but not the poſſeſſion thereof.* Albeit God be angry at

God cannot abſent himſelfe for ever. *Similie.* Ier. 31. 3. Iohn 16. 27. Rom 11. 29. Mat. 24 24. Ioh. 10 28. Rom 8. 30. Againſt the Papiſts, who thinke the elect may be reprobates, which is repugnant to the whole Trinity Againſt God. Againſt Chriſt Againſt the holy Spirit. Rom. 8. 15. The graces of the Spirit cannot be taken away.

Heb. 12. 6. ſin and ſo correcteth his beſt children, yet *whom he chaſtiſeth he loveth.*

Objection. But *David* ſaith, *Blot them out of the booke of life.* It is not to be thought that *David* ſuppoſed they were written in the book of life, but becauſe they ſeemed to feare God, and were in the viſible Church, but not of her, hee prayeth that God would make it knowne, they were never written therein. And in praying that the holy Spirit may not bee taken from him, hee doubteth, yea hee ſtandeth in feare of the loſſe thereof. *Bleſſed is he that feareth continually.* He doubteth, but doth not deſpaire. The Spirit may be grieved by us, and ſo ceaſe to worke in us good things, or to let us feele good motions, but hee cannot goe away; for when he hath brought as to our ſelves, and let us feele our ſinnes, then he purgeth his dwelling place, and maketh it more meete, to worke therein ſuch divine operations as it pleaſeth him to inſpire.

Pſal. 69. 29.

Solut.

Pro. 28. 14.

Verse XII.

Reſtore mee the joy of thy ſalvation, and ſtabliſh mee with thy free Spirit.

IN this 12 verſe *David* craveth another neceſſary gift and effect flowing from the remiſſion of his ſinnes, to wit, the joy of his conſcience. For *the kingdome of God is not meate and drinke, but righteouſneſſe, peace, and joy in the holy Ghoſt*, ſaith the Apoſtle. For being made righteous by Chriſt, and our peace made with God, there ariſeth a wonderfull tranquility in our conſciences, from which finally ariſeth a joy unſpeakeable. For all the joyes of the earth could not make us joyfull, unleſſe God were at one with him: neither can all the troubles that can fall upon our outward man diſcourage us, if wee finde the joy of God in our hearts.

Rom. 14. 17.

Pleaſure in ſin taketh away our joy in God.

Nothing ſpoyleth us of this joy and pleaſure that we have in God, but onely ſinne. For once delighting in ſinne, wee can have no pleaſure in Gods ſervice; for theſe two can never ſtand together. Therefore we muſt loath ſinne, that we may rejoyce in God.

Chriſtians have joy and and ſorrow intermingled. 2 Cor. 12. 7.

Next, ſee the eſtate of a Chriſtian is not alwaies one; joy and ſorrow are intermingled: hee hath a Summer of joyes, and a Winter of griefes. Saint *Paul* had the meſſenger of Satan to buffet

buffet him, that hee should not be exalted above measure with his great revelations. After a Christian hath mourned, he will rejoyce. He who never sorrowed for sinne, will never rejoyce for grace. He that never mourned for the affliction, never rejoyceth for the consolation of *Ioseph*. *Mourne with them that mourne, and rejoyce with them that rejoyce*, saith the Spirit. Rom. 12. 15.

The substance and ground of this joy, is the salvation of God; so God is the marter of it: and this salvation is purchased by God only. *Salvation is the Lords*. Whereby hee letteth us see, that the first grace will not serve our turne, (ye grace of initiation,) but we have neede of the second grace, ye grace of confirmation, which is the accompanying and persevering grace. Psal. 3. 8.

[*Stablish me.*] This stablishing is to make us sure: whereby he would advertise us of our instabilitie and unsurenesse, if wee were not supported. *Sampson* was strong in grace; but being left to himselfe, he fell. *Peter* bragged presumptuously in his owne strength, *Though all the world would forsake thee, yet I will not*; yet being left to himselfe he fell, according as Christ had propheſied, *Before the cocke crow twice, thou shalt deny mee thrice*. Mat. 26. 33. 34.

Let us now take heede unto our selves, the time is come to trie all Christians what is in them, and I feare our weakenesse will appeare to the world to our shame and the dishonour of our profession. And I never saw any who presumed above others of their owne strength, but they have proved the weakest souldiers; who by Thrasonicall confidence in their wisedome, holinesse, constancie, and other of their vertues, bragged above their neighbours, yea contemned them, but in the end they prove cowards, presuming in pride, and falling with shame. *Note.*

This is one of the most certaine marks of Gods Spirit, that as he is free in himselfe, so he giveth liberty and freedome to al his children whom he possesseth. For *where the spirit of the Lord is, there is libertie*. They are not bound with the chaines of sin, they are not bound with mens traditons, but they freely serve God, as the children of the house are free, and the Romans were free. As citizens brag of their freedome, and there is great difference betweene them and other men, (for they may use their trades of marchandize without controlement,) so is a Christian, of all men, the most free. Our Saviour said to *Peter*, *Who should pay tribute, children or strangers*. Where the Spirit of the Lord is, there is libertie. 2 Cor. 3. 17. Mat. 17. 25.

But

Obiection. *Solut.*

But I pray you, is a Chriſtian who braggeth of the Spirit, free to doe what he pleaſeth? God forbid; hee is onely free to doe Gods commandements, and to ſtand in the libertie which God hath given him. Hee is bound to keepe the commandements of God, to be free from the traditions and vanities of men. So a man needeth not to brag of the Spirit, that he may ſay and do what he pleaſeth, and alwaies pretend the Spirit and the liberty purchaſed by Chriſts blood to every one of his follies; no, but that libertie hath her owne bounds and circumſcriptions; for the Spirit giveth us no more libertie, but that which is bound by his word.

No true joy but in the ſalvation of Chriſt. Ier. 3. 18. Luke 1. 47. Luke 1 44. Zech. 5 9. Iſa 60. 5. Pro. 31. 6.

The word *jaſha* importeth either *Saviour* or *ſalvation*. To declare that there is no true joy but in the ſalvation by Chriſt. This joy *Marie* had in God her Saviour, and *Iohn* in his mothers wombe leaped for joy. *Rejoyce daughter Sion.* This joy maketh us rejoyce in tribulation, by the comforter who eateth up all our ſorrowes and perplexities, as fire eateth up the ruſt of yron. Other joyes be but toyes. *Quicquid non eſt in Domino, non tam intus recreat, quam foras*: What joy is not in the Lord, refreſheth not ſo much within as without. This is the wine which *Solomon* commandeth to be given to the grieved in heart. And ſurely this joy is a foretaſt of that future joy which we ſhall have in heaven, where there ſhall bee no interchange of joy with ſorrow, but a perpetuall joy, wherein the creature ſhall rejoyce in the Creator, and daily finde new cauſes of pleaſure.

Pſal. 16. 13. *At thy right hand there are pleaſures for evermore.*

Thoſe who abuſe the favour of God, ſhall feele the want thereof.

But where he deſireth a reſtauration of this joy, it is certaine that hee once felt and taſted of the ſweetneſſe of Gods favour and the life to come; and this ſenſe failing him for a while, hee deſireth that it may be repaired and reſtored to him. And God juſtly dealeth this way with men. For when they abuſe the time of his gracious viſitation, he letteth them feele themſelves what they are without him. Therefore he is glad to ſeeke now with the prodigall ſonne, a reſtitution of the thing loſed.

[*Stabliſh me.*] He craveth now the gift of confirmation; as though hee would ſay: Albeit thou wouldeſt beſtow all the former benefits, of remiſſion of my ſinne, of ſanctification, and joy proceeding therefrom, yet I am likely to loſe them, unleſſe it would pleaſe thee to confirme and ſtrengthen me to the end. Therefore he craveth to be ſtabliſhed by the Spirit; and he addeth

deth an epithete to that Spirit, calling it his *free Spirit*.

Our Lord was reproched for his frequencie with sinners; they called him a drunkard, because he dranke with them; and a glutton, because hee ate with them. Who would reprove a Physitian which frequenteth with patients; and who would reprove a Preacher who haunteth and converseth with penitents, not to pervert, but convert them. Luke 2. 16. *Simil.*

[*Thy free Spirit.*] He letteth us see, that this stabilitie commeth by no other meanes but by the Spirit of God; as often times he doth make mention in this Psalme. The title which he giveth to the Spirit, is a *free Spirit*. The Spirit is free in himselfe, neither can he be limited: so those who have him cannot be bounded by any humane device or presumption. The winde bloweth whither it pleaseth; and shall not the Spirit have libertie to blow whither he pleaseth? No man seeth the winde, yet it bloweth and overthroweth great houses and trees: and yet they will binde the word of God. This I speake not, that I would wish any to pretend the Spirits, and alledge for whatsoever thing they say a warrant of the Spirit: thus using their libertie as a pretence & savegard for their wicked imaginations; as the Anabaptists say; but there is no warrant for such riot; for the Spirit seeketh nothing but by the word. The spirit is free in himselfe. Iohn 3, 8.

Neither can this Christian libertie be a pretence for Atheists, who under covert of Christian libertie doe what they please, spend their time in all manner of riot. Our libertie is to serve God, not sinne, from the bondage whereof wee are made free. Christian liberty is to serve God.

Verse XIII.

Then shall I teach thy waies unto the wicked, and sinners shall be converted unto thee.

NOw followeth his promise; 1 that he will be a Preacher: 2 to whom, *to the wicked*: 3 what shall be the effects of his labour, *sinners shall be converted to God*.

[*Then shall I teach the wicked.*] Hee mindeth not to hide his talent, but to put it forth to his masters advantage. So this is a sure marke of one who hath Gods mercie, that hee will not keepe it private, but publish it; and make it knowne to others. Which is a duty necessarily craved in us, that we should bee di-

Doctrine. Every Chriſtian ſhould communicate their gifts for the profit of the Church.

ligent to communicate our gift to the utilitie of the Church. Worldly men put out their money for their owne advantage; and ſhould not ſpirituall men put forth the Lords gifts for his advantage?

None ſhould be aſhamed of the holy miniſtry. 1 Cor. 9. 16

David a King, is not aſhamed to bee a teacher of repentance and mercy, which he felt himſelfe. So, none ſhould be aſhamed of the holy miniſtry. Saint *Paul* ſaith, *Væ mihi ſi non prædicavero, Woe be to me if I preach not the Goſpel.* Thoſe who are aſhamed to preach and publiſh their ſinnes, let them bee aſhamed to ſinne.

Note.

[*Thy waies.*] But what is his text he teacheth, *thy waies*, not mens traditions, which can in no wiſe either aſure or pacifie the conſcience. *David* was not ſo bold, to put in his wayes with Gods wayes. Gods waies are the waies preſcribed in his word, which are perfect, juſt and holy waies. But when men will bring in the altar of *Damaſcus*, oppoſing it to the true altar, they remember not that God brought leproſie on the Kings face, till he was expelled out of the Temple, This is a rule to Princes, that they teach the people, and make them to be taught onely the *waies of God*; and bring not in mens traditions, and make a mixture of them with the holy Scriptures, which here *David* ſhunneth.

Gods waies are the waies preſcribed in his word. 2 King. 16. 13.

But whom teacheth he? *The wicked ſinners*, thoſe who are in the very bonds and hands of the divell, theſe be the proper matter upon which Gods word worketh. Hypocrites ſet one by ſuch leſſons, but poore miſerable creatures, who ſee by the word that they are worthy of hell, then they are touched with a remorſe, and would bee very glad to goe to heaven. So the Phyſicke is loſt, which is not beſtowed on ſuch as are ſenſible of their owne ſores.

[*And ſinners ſhall be converted unto thee.*] He perſwadeth himſelfe that his doctrine ſhall be effectuall, foraſmuch as it ſhall worke the converſion of ſinners. O the wonderfull power of Gods word, that it can doe that which all the world could not doe! It is the arme of the Lord: *To whom is the arme of the Lord revealed?* ſaith *Iſaias*. It is *the power of God to ſalvation*, ſaith *Paul*. No doctrine can worke faith in man, but the word whereto it perſwadeth him, not forceth him.

The word can doe more then any thing. Eſa. 1. 16. Rom. 1. 16.

Converſion preſuppoſeth averſion.

Converſion preſuppoſeth averſion. The uſe of the word is to convert them that are averted or perverted; as the ſhepheard bringeth

bringeth home the wandering sheepe. Which cleerely argueth the necessitie of the word and teachers thereof; so profitable, as without which, sinners cannot bee converted to God: for no other instrument can convert them, and they cannot convert themselves.

This teacheth Ministers to be diligent in their calling; if they would shine as starres in heaven, they must labour to convert sinners. Dan. 12. 3.

VERSE. XIIII.

Deliver me from blood, O God, which art the God of my salvation: and my tongue shall sing joyfully of thy righteousnesse.

HAving before so often begged pardon for all his sinnes in generall; hee now particularly confesseth which of all his sinnes grieved him most, which he setteth downe to bee innocent blood; and therefore he craveth to bee delivered from the burden of it, from the terrors of an accusing conscience, and cries which it sendeth up to God.

The shedding of innocent blood *Davids* greatest sinne.

This verse hath a petition and a promise. In the petition two things: 1 of whom hee beggeth this petition, God: 2 from what he seeketh to be delivered, *from blood.*

[*O God, the God of my salvation.*] His doubling and repeating the name of God, sheweth unto us, that he taketh hold on God with both his hands; and it declareth his vehemencie and earnestnesse in his suite at God, that hee might bee delivered from that blood. And all his suites he directeth onely to God. Foolish Papists. God helpe you.

When he calleth him *the God of his salvation*, he clearely sheweth to us, that he hath no salvation either of his body or soule, but onely of God, who will not give his glory either to man or Angell.

When he saith, *My salvation*, he applieth salvation to himselfe, and doth not imply and infold his salvation in generalitie, thinking it presumption to certifie himselfe of his salvation, (as the Papists say) For what comfort can we have in life or death, if we be not perswaded of Gods mercy and favour: not that we presume of our merit, but perswading us of his majesties constancie and truth.

Wee can have no comfort unlesse we bee perswaded of Gods mercie.

[*Deliver me from blood.*] His petition is to be delivered from blood, both from the guiltinesse which hee had contracted by his murder, and from the terrors of his conscience, as also from the punishement threatned by *Nathan*, that blood should never depart from his house; and finally from future blood, that hee might never fall into it againe. as God delivered him from the blood of *Nabal* by *Abigail*. And this is a great deliverance, that we doe not evill; as we are commanded to pray, *Deliver us from evill*, that we commit no sin; and when we have done evill, it is a great deliverance when God freeth us of the guilt of it, and the deserved punishment. But our greatest comfort is, when we are kept from doing of it, as *Ioseph* and *Susanna*; and it is Gods greatest honour when wee are delivered from the punishment which wee have deserved for committing such evils.

2 Sam. 12. 10.

1 Sam 25. 33. Mat. 6. 11.

[*From blood.*] He both committed adulterie and murder; but he is more touched for the one then for the other. Adultery is evill because it defileth and defaceth Gods image in man; but murder destroyeth his image. And there is no sinne more odious in the sight of God then blood: for which cause hee banished *Cain* from his presence; he destroyed the first world, which was full of crueltie; he removed *Saul* from his kingdome, who slue the Priests and the *Gibeonites*; hee removed the Crowne from the house of *Ahab*, and dogs licked his blood.

Murder worse then adultery.

Gen 4. 14. Gen 6. 5. 2 Sam. 21. 1. 1 King. 22. 38.

Kings should pray with *David*, to keepe them from the blood of innocents; for blood shall be in their house. And often those who live in blood, die in blood, and make a bloodie testament; according to that of the Poet:

Note.

Ad generum Cereris sine cæde & sanguine pauci
Descendunt reges, & sicca morte tyranni.

Iuven. sat. 10.

That is, *Seldome doe any Tyrants die an unbloodie death.*

The word in the originall is *bloods*, in the plurall number. For such is the atrocitie of that sinne, that one is weightier then a thousand weights of Lead. So soone as it is shed, so soone doth it defile the shedder, as the purple dieth the cloth. It seemeth well coloured when it is shed, but within a little time it becommeth so thicke and blacke, that a man would abhorre to behold it; therefore it is called *bloods*. The Lord in the Leviticall law forbad his people to eate any flesh *with the blood*; that the detestation of beasts blood might make them so much the

Why called bloods in the plural number.

Lev. 7. 27. *Note.*

more

more to abhorre the blood of man, wherein his life standeth. Blood hath a crie: *The voyce of thy brothers blood crieth. Who so shedeth mans blood, his blood shall be shed*, which is either by the justice, or by revenge and repaiment. The avengers of blood are admitted by the law. Gen.4.10. Gen.4.10.

Now mens hands are full and foule with blood. The earth is drunken with blood. *In her wings there is found blood. Polluted with blood. Full of blood. Blood hath touched blood. Ioel* complaineth of them, that they *shed innocent blood. Micah, Nahum*, and *Habakkuk*, pronounce a woe to them that shed innocent blood. And Christ bringeth together all the blood shed from *Abel* to *Zechariah*. The Iewes bought *Aceldema*, a field of blood. *Their feete are swift to shed blood. The third part of the sea shall be blood. God will revenge the blood of the Saints.* So I see from the beginning of the world to the end thereof, innocent blood hath ever bin, is, and shall be shed, but namely the blood of Gods dearest children. Lam.4.14. Ezek.9.9.22. 2.25.17. Hos.4.2. Ioel 3.19. Mica.7.2. Nah.3.1. Hab.2.12. Mat.23.35. Mat.27.8. Rom.3.15. Rev.8.8. Innocent blood is, hath beene, and shal be shed.

Sanguine fundata est Ecclesia sanguine crevit,
——— sanguine finis erit.

That is, *The Church hath beene founded by blood, encreaseth by blood, and unto the end shall the blood of the Saints be shed.*

Let us then thinke it no uncouth thing, when wee see innocent blood shed so abundantly, that the streets of *Ierusalem* are filled, and like to be more filled with the blood of Gods Saints.

[*And my tongue shall sing joyfully of thy righteousnesse.*] Hee promiseth to be thankefull unto God: for *it becommeth righteous men to be thankefull.* Sinne tooke away the use of his tongue, now grace restoreth it. Psal.33.1.

The tongue is a noble instrument, & as it were a bell hanging in a high place. It is a shame it should not be occupied in sounding; and much more shame that it should bee ill occupied in sounding ill things. It is best used when it soundeth Gods praises, who formed it. As the golden bell of *Aarons* garment sounded, so should our tongue sound Gods praises, if we be his Priests. *Note.* The tongue is best used when it prayseth God.

This condemneth two sorts of persons; one, who never speake any thing to Gods honour, thinking they are well discharged when they doe not openly blaspheme, or speake vile speeches out of the filthy groves of a polluted heart, although they heare others, and cannot open their mouthes to rebuke them, being ashamed to speake for the Lord, & glorifie him by maintenance of his truth. *Simil.* Those are to bee condemned who doe not speake for God

Thoſe are to be condemned who ſpeake againſt God. Mat. 12. 36.

The other ſort is more to bee condemned, who open their mouth daily to lies, blaſphemies, ſlaunders. But be aſſured, that if for every idle word we are to bee countable, much more for every wicked ſpeech we ſhall bee anſwerable to God at the laſt day.

[*Shall ſing joyfully.*] He is not content to ſay, *ſhall ſpeake.* For the more vehemently the intention of the mind is kindled up with joy, it maketh the tongue to burſt out in Pſalmes, hymnes and ſpirituall ſongs, to ſtirre up ones ſelfe and provoke others with greater delight and pleaſure to praiſe God.

This ſweete ſinger of Iſrael anſwereth to his name, when he ſingeth ſweete ſonges and ballads to the praiſe of our ſweete God. So much in this are thoſe to bee condemned, who ſing profane baudie ſongs, to the diſhonour of God, and offence of his Church.

Againſt thoſe that ſing profane balads.

[*Of thy righteouſneſſe.*] that is, not of his juſtice in puniſhing him, but of his righteouſneſſe in covering his iniquitie. For which Chriſt is called, *God our righteouſneſſe.* So hee would bee unrighteous and deny himſelfe, if hee ſhould deny us mercy: ſo ſure is our ſalvation, which is our great comfort. Wee muſt praiſe God for all his benefits, whereof wee are leſſe then the leaſt; and if for the ſmalleſt, much more for the greateſt, even that worke of our redemption by Chriſt, that hee is made our righteouſneſſe to ſave us, when we had nothing of our ſelves, and knew not our danger, he prepared a ſalve for us before wee were wounded, and the remedie before our danger. If we were ſicke, and had received health; poore, and were relieved, would wee not thanke God, and thinke our ſelves obliged to him, as we are: but ſeeing he hath delivered us from our ſinnes, and from hell, have we not the greater cauſe to be thankefull? for the greateſt benefits deſerve the greateſt praiſes.

Ier. 33. 16.

Note. The greateſt benefits deſerve the greateſt praiſes.

Verse XV.

Open thou my lippes, O Lord, and my mouth ſhall ſhew forth thy praiſe.

HE promiſed in the former verſe to ſing joyfully of Gods righteouſneſſe; now he bethinketh himſelfe that this is not in his owne power, but it muſt come from God. That as his

his faith and repentance was of him, so his thankfulnesse must also proceede from him. So there is no temporall or spirituall gift, which doth not come from God. Hee worketh in us *velle & perficere*, to will and to doe.

There is no temporall or spirituall gift, which doth not come from God. Phil. 2. 13.

The tongue was consecrated before to God; now hee presenteth his lips, another instrument; and at last the mouth it selfe, which containeth both. Seeing God hath given to every member the owne facultie and power, it is good reason it should bee used to his glory. God hath given thee a tongue, mouth and lips, for no other end but to proclaime his praises. And cursed is that man (if hee repent not) who soundeth any thing with his tongue, but Gods honour.

Every member should sound Gods praises.

We see further, that we are all closed and bound up by nature, except the God of nature enlarge our hearts with his love, and fill our mouthes with his praises; God hath the key of our lips; hee can make infants and sucklings proclaime his praises; yea hee can open the mouth of *Balaams* asse to utter his praise. *Augustine* thinketh *non posse laudarè Deum sine ipso, qui non ipsum habeat, quise adjuvet*, that God cannot bee praised without himselfe, he who hath not him to helpe them, can never praise him.

Psal. 8. 2. Num. 22. 28 *In Soliloq.*

Doctr.

Moreover observe, how sorrow for sinne will breake open the dumbe mouth to speake for Gods mercie. I reade of *Crœsus* his sonne, who seeing a traitor going about to murder his father, though before he was alwaies dumbe, began to speake and crie pittifully: why should not we when we see that God is wounded with our sins, once at last begin to crie.

Sorrow for sin will breake open the dumbe mouth to speake for Gods mercie. *Simil.*

But there ariseth here a question, whether by our praises Gods name may be more amplified? I answer with that worthy servant of God M. *Robert Rollock*, a holy man writing on this Psalme, *Deum in se esse perfectissimum*, that God is most perfect in himselfe, without the worke of any creature. The Father glorifying the Sonne, and the Sonne the Father, the Father and Sonne the holy Spirit, the holy Spirit the Father and the Sonne. But yet will he be glorified by the creature. Because he is just, his righteousnesse craveth, that the creature should acknowledge the Creator, whose felicity standeth in this, that hee should reverence his Maker with all dutifull service; hee craveth it more for our weale, then for himselfe. Thinke ye that God can bee either worse or better for our praises;

Objection. *Answer.*

ses; but wee our selves are then best, when wee have grace to praise him.

Plutarch. *Philip* finding *Nicanor* detracting him, relieved him from his necessity, and then he began to praise him; wherefore he said, *Videtis esse in nostra potestate & bene & malè audire*: Ye see it is in our power both to be well & evil thought of. But God is not so, he careth not for our praises, & our obloquies do not touch him: he is so farre from the one and the other. We can neither augment nor impaire his dignitie, speake what wee will or please, we may doe our selves evill, him we cannot hurt.

Sin maketh a man dumbe that he cannot prayse God.

Sinne taketh away the benefit of our tongue, that we become dumbe, and cannot praise God, till he forgive us our sinnes, and then we shall speake; and although wee would speake, God thinketh nothing of our speeches, untill wee bee reconciled to him. *What hast thou to doe to declare mine ordinances, and to take my name in thy mouth, seeing thou hatest to be reformed?* But woe to the tongue, mouth and lips, which are not employed in the service of God that made them, to proclaime his praises: and double woe to them who employ them to his dishonour; for they shall say, would God they had beene rather dumbe, then to have spoken to the dishonour of that Majestie which made them.

Psal. 50. 16.

Note.

Verse XVI.

For thou desirest no sacrifice, though I would give it: thou delightest not in burnt offering.

NOw toward the end of the Psalme he is bursting forth in thankefulnesse, setting downe the sacrifice which the Lord would not have, to wit, externall sacrifices: and declaring that which he would have, a contrite heart. Sacrifices of old comprehended all Gods worship. For the burnt offerings and sinne offerings represented Christs blood. The thanksgiving offerings, peace offerings, the incense, the thankefulnesse of the Saints for his benefits; and what of all those, hee was wearied with them, when they were not mixed with faith and repentance. *Nazianzen* saith,

The use of the legall sacrifices.

An holy heart is an onely sacrifice wherewith God is best pleased.

Note.

Vna Dei est purum gratissima victima pectus.

That is: Then if God delight not in sacrifices which were com-

commanded by himselfe, what careth he for trifles invented by men, in which he can have no pleasure. His delight is not in outward sacrifices at any time, if they be alone. *I will have mercy* (saith he) *not sacrifice*; much lesse doth he respect the sacrifice of the Masse, having no warrant in his word; neither yet of our prayers and praises, when wee doe but pretend religion, not serve God unfainedly. Away with all our offerings, if wee offer not to him that which he craveth chiefly, to wit, a penitent heart. Hos. 6.6.

Lorinus observeth well, *Sacrificia non operari per se peccatorum remissionem posse, sed tantum representare & præfigurare sacrificium illud unicum redemptoris*: that is, that the sacrifices of old could not worke by themselves remission of sinnes, but onely did represent and prefigure the onely sacrifice of our redeemer. Then, as he saith truely, their sacrifices *ex opere operato*, by the externall working of them, cannot give remission of sinnes. What reason then hath hee to affirme that the sacraments of the new Testament conferre grace by the very externall giving thereof; seeing that the same thing which was prefigurated by their sacrifices is represented by our Sacraments, that is, Christs blood both in Baptisme and in the Lords Supper. *Lorinus* against himselfe.

VERSE XVII.

The Sacrifices of the Lord are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

WHen hee hath removed that which God misliked and refused; now hee placeth that which God liketh and receiveth, that is, the sacrifice of a contrite spirit. In the plurall number called *sacrifices*, that is, this one for all.

A broken heart, is such a heart which is humbled through a sight and sense of sinne. For it is needfull, that as wee have worne our heart by sinne, so our heart should bee worne againe by repentance and sorrow for sinne, and that wee should take paines to subdue our hearts and all the thoughts thereof, and bring them captive to Gods obedience. What a broken heart is.

This is the *poore* spirit of which *Matthew* speaketh, and *the spirit that trembleth at Gods word*, of which *Isaiah*. This caused *David* to put the word *sacrifices* in the plurall number, that hee Mat. 5.3. Esa. 66.2. Why sacrifices in the plurall number.

might expreſſe the better, that one contrite heart which is the ſacrifice of repentance alone ſuffiſeth for all legall ſacrifices. If he had ſaid that a contrite heart, is a ſweet ſmelling ſacrifice, they might have excepted that ſo are many others, as the papiſts doe mixe their workes with the grace of God. But *David* excludeth purpoſly all ſacrifices, and ſheweth, that what ever ſacrifices God reſpecteth are comprehended under a penitent heart, beleeving in Chriſts blood, and ſeeking mercy for the ſame.

Iſa. 61 3. This ſort of people are *called mourners in Sion*, who mourne to God for their owne ſinnes, and the ſinnes of the people, who power out their heart with their teares to God, who doe lament for the afflictions of *Ioſeph*. Oh, what cauſe have wee to lament this day for our ſinnes, and to breake our hearts for the perſecution of the Church in every place! Let our faſting bee turned into feaſting, our laughter into teares. Mourne with *Ieremiah* for the deſolation of Sion.

Ier. 9. 1. *Note.*

[*A contrite and broken heart thou wilt not deſpiſe.*] Here hee encourageth the penitent ſinner, who may bee affraied to appeare before the Tribunall of God, in regard of the conſcience of his ſin, and be feared that God will not accept him, howſoever hee be humbled. Him here hee encourageth, God will not deſpiſe a troubled heart, yea rather hee will like it and manifeſt his skill in healing and comforting it. To which agree all thoſe places in *Iſaias* which comfort the Church, thoſe ſweet invitations of Chriſt to the laden and wearie, to come unto him, and to thoſe that were a thirſt, and he that calleth upon us, will not reject and caſt us away.

God liketh a troubled heart. Iſa. 44. 3. &c. Mat. 11 28. Iohn 7. 37.

Pſal. 144. 8. Iob 10. 1. Mic. 1. 8.

The Lord it nigh to them that be of a contrite ſpirt. Who ſpeake to him in the bittetneſſe of their ſoule. Crying like the Dragon (or owle) being overcomed by the Elephants: as S. *Ierome* ſaith, who ſlay their affections, and offer them as a ſacrifice to God, as *Mary Magdalen*, *Peter*, with others, who forſake their former luſts, and ſay with a certaine young man, who being tempted by an harlot, and ſeeming to her to bee ignorant who ſhe was, ſhe ſaid *ego ſum*, it is I, he anſwered, *ego non ſum*, it is not I, for he was converted by repentance.

Note.

Pro. 23. 26. 2 Chor. 31. 21. Deut. 4. 29.

If thou wouldeſt prevaile with God, give him thine whole heart, if thou doe any thing for God doe it with thine heart, ſeeke him with thine whole heart, love him, feare him, pray to him,

him, turne to him, obey him with thine whole heart. *Deut.* 10. 12. *Rom.* 6. 17. *Ier.* 32. 40. *Ioel.* 2. 12. *Psal.* 119. 145. *Their heart is devided* saith the Lord of hostes, *now shall they perish.* God is one and undevided, and craveth an heart, one, and whole in affection, and rent onely by dejection, nothing can breake God but a broken heart. The string can bow the bowe, the fire can temper and molifie the steele, the goates bloud the adamant, and the heart contrite can move God saith *Mantuan* in these verses. Hos. 10 2.

Virga recens Zephyris, nervo curuabiter arcus
Igne chalybs: adamas sanguine, corde Deus.

Finally, observe that albeit repentance doth make a contrite heart, and as I said before wee should take such care in our contrition, that wee should not let any thought of our heart escape unrepented and mourned for, yet the onely hammer which must burst our soules is the word of God, which bruseth the rockes of a stonie heart, and maketh an heart of flesh. And as out of rags being brused is brought forth fine paper, so is a troubled heart brused with sorrow for sin turned into a gratious subject, whereinto God may worke and write his law. And as the pooles of *Bethesda* being troubled, brought health to mens bodies: so doth the conscience afflicted by God, bring certaine health and salvation to soule and body. Saint *Ambrose* saith that repentance is so difficult and hard a matter, that hee hath oftner found more who lived innocently, then who did truely repent. It is written of *Augustine*, that hee caused the Psalmes of repentance to be put on the wall over against him, before he died, and reaped no small comfort by reading them ten daies together; at which time none came to him but either the phisitians or such as brought his refreshment. Seeing therefore God liketh this sacrifice of a contrite heart, without which none other thing will please him, let us take the beasts of our affections, seperate them from their olde pleasures to Gods service bind them by the coards of the word, lay them downe at his feete, and slay them, and that sacrifice shall please him; Offer thy selfe a living sacrifice, and be assured God will accept of thee; and never reject thee nor thine offering. Other sacrifices die being offered, but wee by offering our selves to God yet live. The word of God bruseth the heart. *Simil.* Iohn 5. 4. *Note.*

Verse XVIII.

Bee favourable unto Sion for thy good pleaſure: build the walles of Ieruſalem.

HE hath prayed for mercie to himſelfe, now he prayeth for the Church, which hee hath offended by his ſinne, and upon which hee had brought ſuch evils, that it would pleaſe God to bee mercifull to her, build up her walls, and repaire her ruines.

No man can truely pray for himſelfe, unleſſe he pray for the Church

No man can truely pray for himſelfe, unleſſe he pray for the Church alſo; as *David* doth in many Pſalmes. If a man bee a ſenſible member of the body, it is not poſſible but that the evils which befall to any one member (much more to all) touch him to the heart, as it were done to himſelfe.

In this verſe are three things contained, firſt, for whom hee prayeth, for *Sion* and *Ieruſalem*, ſecondly, what hee craveth, *Gods favour*, thirdly, out of what ground, *for thy good pleaſure*. But before we enter on any of theſe particulars, we have ſome generalls neceſſarily to be marked.

The chiefe care of princes ſhould be for the Church.

Firſt, that the chiefe care of Princes ſhould be the weale of the Church.

The Church is as the heart.

The Church is as the heart in the bodie, which being troubled, of neceſſitie the body muſt be in danger: if yee love your head, keepe your heart. The Church nouriſheth the heart blood of Chriſt in her boſome, the reſt of the members have alſo their owne offices, but ſhe hath the chiefeſt office, being the moſt noble part; and who ſhould maintaine her more, then the head, who hath all the ſences infixed therein, and from which all the members, ſinewes and veines take their life? And what greater honour can they have, then to be nurſing fathers of the Church? If a King concredite his childe, his firſt borne to bee nouriſhed by any of his ſubjects, may not that ſubject thinke he hath gotten great honour, and may expect for his travell great commoditie? And when a King hath received Gods firſt borne (for *Iſrael* is his firſt borne) in his cuſtodie, may hee not thinke he hath gotten great glory? And if hee neglect his firſt borne, ſhall hee not receive great infamie? Thoſe who are greateſt

Simil.

Exod. 4. 22

officers

officers in a kingdome, as Chancelour, Chamberlane, President, Secretarie, and men of estate, are in greatest estimation and credite; and shall not great men thinke they are greatly obliged to God, who hath made them administrators of his kingdome, whose standing is the weale of the Church, the principall estate of their Common-weale; if it stand, then they stand; if it fall, they fall, for their subjects obey them more for conscience, then for any terrour or feare of their lawes? Rom. 13.5

Then it is best for them to be religious, and to propagate holie religion, for their owne standing.

The auncient Romans, Lacedemonians and Athenians were most carefull of religion, because they affirmed that they wrought more by devotion, then they were able to doe by the sword. This was their good policie, as *Plutarch* amplie reciteth in his Historie: The Romans wrought more by religion then the sword

Then when Princes invade religion, and draw the people to atheisme, see if they bee not greatest enemies to themselves, to their estate and posteritie. The Turke and other Politicians may give Christian princes sufficient proofe of this my assertion, as also if examples of *David*, *Solomon*, *Iosias*, *Ezechia*, *Constantine*, *Theodosius*, may move them, whose posteritie hath brought eternall renowne unto them, and if not, let *Iulian* affray them, and wicked princes like unto him. Let Princes follow *Davids* example.

The care of religion, and to bee a religious prince, is the greatest safeguard to a Prince. For religion hath Gods maintainance; and God hath shewen his mightie hand for *Ezechia* against *Senacherib*, and for *David* against all his enemies; for Queene *Elizabeth* who died in peace notwithstanding all the plots of her enemies against her; and for our late dread Soveraigne Lord King *Iames*, against all the horrible and monstrous designes of his enemies. The care of religion a princes chiefest safeguard.

Princes maintaining religion, bring great wealth to themselves and their subjects, as *Solomon* did, when gold was as dust, and silver as the stones. Princes religious, bring wealth to their subjects. 1 King. 10.21

Next, the Church being under continuall danger should bee helped by Princes. Since the Church is the princes *depositum*, which God gave to their custodie, they ought to have a chiefe regard of her. The fatherlesse widdow and orphans are concredited to them, much more they should defend the Church, because the devil and his instruments fight against her, and who The Church being troubled should be helped by princes.

ſhould maintaine her but Princes, who are ſet in authoritie onely for her cauſe, to debate and take her part againſt all the world? Her enemies are more then notorious, ſhe was never at reſt, her enemies are aſſaulting her continually; hell hath broken looſe againſt her in theſe latter dayes; Princes have put their diademes on the hornes of the beaſt; people are rageing. And ſeeing that eternall ſpouſe of God is ſo hated of the world, ſhould not Princes with *David* procure her wel-fare even to their vttermoſt?

Princes who would fight well, muſt pray well
Exod. 17 11
Gen 32 28

Princes muſt by prayer and power ſupport the Church. Prayer hath more power then armour. Therefore Princes who would fight well, muſt pray well. *Moſes* did more with his hands lifted up to God, then *Ioſua* did with his ſword. *Iſrael* wreſtled with God, and gat his name by prayer: For otherwaies hee could not have prevailed with ſuch a Majeſtie. Therefore Princes who be athieſts, can never be good to the Church: and no marvell, becauſe they know not what prayer is. Wicked princes cannot abaſe themſelves ſo low as to pray to a ſuperiour; but *David* who will be renowned for ever, not onely prayeth, but biddeth the people *pray for the peace of Ieruſalem*. In a word, the chiefe armour of the Church, and all Church-wardens, and Church-defenders is ſpirituall. The *weapons of our warfare are not carnall, but ſpirituall.*

2 Cor. 10. 4

[*Be favourable unto Sion.*] He prayeth for *Sion* and *Ieruſalem*, this is a noveltie, ſhould the king pray for the Church? I thinke the Church ſhould pray for the king. Yea, but this King thinketh that all his proſperitie ſtandeth in the weale of the Church, and therefore hee, as the moſt principall member thereof, prayeth for her.

What Sion and Ieruſalem were, and what they ſignified.

The Church is repreſented by the names of *Sion* and *Ieruſalem*. *Sion* was the mountaine upon which the fort and Temple were builded; *Ieruſalem* was the Cittie. But theſe two have ſpirituall interpretations, being ſhaddowes of things to come, as all the Fathers confeſſe, *Sion* was a mountaine in the holy land, which the Lord loved more then all mountaines. Hee might have choſen *Olimpus* for hight, *Baſan* for fatneſſe. And what was *Sion*, it is to bee ſeene yet, there are many bigger, ſtronger, and fairer mountaines in *Scotland*, then was *Sion*. (I may compare it to *Arthur-ſeate*, at *Edinburrough*) how commeth it to paſſe that the Lord chooſeth it before all mountaines?

taines ? What, but becauſe hee loved it, and made it a place of his habitation; there he built a Church, out of it he will let the law, yea the Goſpel come to all nations. Mount Sion is a place ſo firmely fixed by Gods providence, that it ſhall never bee moved. So is the Church a number indeed obſcure and baſe in compariſon of other people; but ſo ſure by his power, that the gates of hell ſhall never prevaile againſt her, for Sion is a watch tower, *ſpecula*, and the watchman of Iſrael ſtandeth on the top thereof, and who can take it, or doe it wrongs; ſhe ſeemeth weake in compariſon of mighty mountaines who leaped and ſcorned her, yet ſhe ſtandeth and they are all fallen: for they exalted themſelves by their pride and power, but ſhee abideth ſtrong, by the ſtrength of God, and the arme of the Almighty.

Pſal. 125 1.

Mat. 16 18.

Gen. 49. 24.

We have now left mount *Sinai* which is in *Arabia* where was earthquake and thunder, and are come to mount *Sion*, the Church in the Goſpel, where is peace and grace. So our eſtate is better then theirs was, firmer then theirs, for God hath choſen it to be everlaſting. What doe ye then thinke of thoſe perſecutions and novations in the world? nothing for the Church but extremitie; her enemies are ſeeking to roote her out: but let theſe murtherers of *Caines* ſeede, beware of themſelves, leſt God roote out their ſeede. Our mountaine is fixed by God, which cannot bee moved, and that little ſtone which came out of the mountaine without hands, ſhall bruiſe that golden image in peeces. Therefore let us build our ſelves upon mount *Sion*, and not on the ſand of mans inventions, that we may ſtand in the evill day, and bee approved of God. Rejoyce therefore daughter *Sion*, for thy foundation is in heaven; they ſhall invade heaven, and pull Chriſt from the right hand of his Father, before they overthrow thee. Let them build up their towre Babel, but God will confound their languages. When the gates of hell cannot overcome thee, the ſword of princes, ſhall deſtroy her.

Gal. 4. 25.

Dan. 2. 45.

[*Ieruſalem.*] The name *Ieruſalem* importeth a viſion of peace; A *viſion* or *ſight*, for there is neither ſight nor light in all the world but blindneſſe and ignorance, as there was no light in *Ægypt* for three dayes, but a palpable darkeneſſe, except among the *Iſraelites* in the land of *Goſhen*: ſo there is no knowledge of God, or Chriſt the light of the world to bee found in all the earth,

Ieruſalem a viſion of peace.

Exod. 10. 23.

Simil. earth, but in the true Church of Christ. Then as there is a great difference betwixt a blind man who seeth nothing, and a seeing man, as great difference is there betwixt one who knoweth Christ, and an ignorant. A vision of peace the ignorant, blinde leaders of the blinde doe not perceive, they doe not see this peace of *Ierusalem*. This peace is onely in the true Church, it groweth where grace groweth, which two are inseparable, Gal.1.3. *grace & peace* was the salutation of Saint *Paul*, which he wished to all the Churches, this peace is first with God, by the peace-maker Iesus Christ: next in a tranquility of the conscience after reconciliation: and last, with all men. Esa.48.22. *There is no peace to the wicked, saith my God.* Therefore dwell in *Ierusalem*, and ye shall see peace.

[*Be favorable.*] Secondly, what craveth he for the Church? even that God would bee favorable to her, and that hee would Psal.122.7. build up her walls, as he saith in another Psalme, *Peace be within thy wales, and prosperity within thy palaces.* The Church hath palaces, for peace, and walls for warre, he prayeth the Lord to The Church can neither prosper in peace or warre without God blesse her. blesse her in both, for neither can the Church of God flourish in peace, neither be victorious in warre, unlesse God blesse her in both estates.

1. A speciall token of Gods favour when the Church hath good governours. To *be favorable to Sion*, is to give her tokens of his good will and of his comfortable assistance. This is a token of his favour when he giveth her good governours & heads, both in Church and policie. And againe a signe of his wrath when hee giveth her such as *Saul* and *Achab*, wicked and evill governours.

2. When the Gospel hath a free passage. The next token of his favour is prosperitie, when the Gospel hath free passage, the worship of God is inlarged, heritiques are put away, true teachers are diligent and vigilant.

3. When unitie is in the Church. Thirdly, when unitie is in the Church, and all are of one minde, then God is among them; but when God hath cast them off, all are rent and spoyled: religion decayeth, heritiques increase. Satan hath gotten the upper hand, Gods Church is miserably spoyled by wolves and foxes, troublers of the Lords vine.

[*Build the walls.*] The second part of his prayer is for the *walles*, that they may bee builded, for *Ierusalem* is not onely a citie for peace, but to be prepared for warre; she hath not only palaces, but castles, towers, fortresses, and walles; and therefore *David* craveth that those might be built up againe.

First

First see, what are these walles. Secondly, whereof they are builded: Lastly, who is the builder.

What are the walles? The Church of God is a fortefied towne, which must have defences to resist the enemie, for the devill and all evill men, princes, wise-men, gentiles, Iewes are conspired against the city of God: Therefore God fortifieth his citie with all necessarie defences which may hold out the enemie.

The walles are two fold: invisible, the protection of God, which the world seeth not, for the Lord is a wall of brasse about his Church to repell her enemies, & a wall of fire to burne them, also he hath his Angels who pitch their tents about his holy and chosen ones. There were horses of fire compassing *Elizeus*. The Church hath walls invisible and visible. Zech. 2. 5. 2 King. 6. 7.

The outward and visible walles are made of a number of lively stones, compacted together by the morter of love, strongly resisting all the enemies of the Church, (for through unitie the Saints are strengthened by the power of their God. *Boni enim cives mania civitatis*, good citizens are the walles of the citie.) And upō these walles compassing them on al sides be bulwarks, whereupon are set the *cannons* of the word of God, (mighty in operation, destroying the enemies;) and the censures of the Church, namely excommunication, which being lawfully used, is of greater power to subdue the enemie and resist him, then all the power of civill authority.

The sinnes of princes and people make great gaps in the walles, at which the devill and enemies of the Church and wolfes enter and destroy the Lords vines. They with *Tobias* and *Sanballat* stay the building of these walles, and are striving to build the walls of Iericho, whichwere forbidden by *Iosuah* to be reedified under a great curse, which lighted on *Hiel* the Bethelite in the daies of *Achab*; pitie is it to see the princes of this world so much enfeebling *Ierusalem* to strengthen *Iericho*. Neh 4. 2. 1 King. 16. 34.

David crieth to God that he would build thē, whose power is greater then all the worlds, who as he hath invisible walls of his protectiō, so he hath outward defences to maintain his Church, he is master of it, yea master builderof it, and sendeth forth servants to strengthē his work. I see many pulling down the walls, yea with *Edom* in the destroying of *Ierusalem*, crying; *Sacke, sacke, raze, raze up the foundation*. Few with *Nehemiah* mourning. Psal. 137. 7. Neh. 1. 4.

ning for the ruines of Gods houſe in all parts, and helping to reſtore them. Let us therefore goe to the God of *David*: who albeit he was king of the towne, and began to build the citie and walles, and laid materials to the Temple, yet he knew that the labourers wrought in vaine, unleſſe the Lord of heaven builded the citie; Lord repaire the decaies of thy Church, for thy Chriſts ſake.

Pſal. 127. 1.

[*For thy good pleaſure.*] He findeth the ground of all that perfection to be in God himſelfe and his good favour, and not in men or their merits: for as the whole building of the Church is the onely worke of God; ſo is the reparation of her ruines onely belonging to himſelfe. Men might have builded with ſtone and bricke the exterior walles, but it is proper to God to build his ſpirituall Church. And this is a token that God hath pleaſure in his Church, when he ſendeth good builders; beſtoweth materialls of ſpirituall graces, raiſeth up fortifiers, as *Cyrus* and *Darius* good Princes, *Nehemiah*, good governours, *Ezra* and others good Prieſts: and there are obedient and carefull people; who doe take the ſword in one hand, and the inſtrument of building in the other, that the Lords *Ieruſalem* may be reedified. But when his favour is departed, then in his wrath, he giveth Princes, Governours, Nobles, Preachers, and people who ſtrive either to hinder the building, or to pull down the building, to build up *Iericho*, and caſt down *Ieruſalem*. (*David* he craveth that God may be favorable according *to his good pleaſure*, for the building of the Church dependeth upon Gods good will and pleaſure; who when he liketh his Church, can advance her, and when hee is diſpleaſed with her caſt her downe. It appeareth evidenly now that God is angry with his Church in all parts of Chriſtendome, when hee is pulling downe, and not raiſing up his Church, wee have provoked his wrath againſt us; and his ſoule abhorreth our hypocriticall profeſſion, and our wicked converſation.

It belongeth to God to build the Church.

Neh. 4. 17.

Verse XIX.

Then ſhalt thou accept the ſacrifices of righteouſneſſe, even the burnt offering and oblation: then ſhall they offer calves upon thine altar.

THis is the promiſe of thankefulneſſe to God, wherein is ſet downe a correſpondence or reſtipulation betwixt the peo-

ple

ple who shall offer sacrifices, and God who will accept them. And Gods service then goeth well, when wee offer willingly, and God accepteth gladly. *Note.*

[*Then.*] Marke the time; when God hath beene favorable to his Church in forgiving her sinnes, then hee will accept the offerings. For pray what ye please, and distribute to the poore, if God doe not like of it, all is in vaine. *Caine* offered sacrifices, but the Lord accepted them not, because hee hated his cruell heart. *Abel* offered in faith and was accepted. If our sinnes be forgiven us, God will heare our prayers. Gen. 4 5.

But how shall ye know if your offerings bee acceptable to God, seeing there is no fire to fall downe from heaven, as that which burnt up *Elias* sacrifice? Yee shall know that albeit an elementarie or materiall fire falleth not down, yet the fire of the Spirit falleth on our hearts, the fire burning up the drosse of our corruptions by unfained repentãce, warming our hearts with the love of God, kindling our hearts with a zeale of Gods glorie. This is the fire which will fall downe from heaven upon our soules; which sensibly we feele, if the Lord heare our prayers. 1 King. 18. 34. *Note.*

[*The sacrifices of righteousnesse.*] Those may be expounded of that righteousnesse which we ought to doe to our neighbours, as we offer unto God a sacrifice of a contrite heart, the calves of our lippes by praises, so those are the sacrifices of righteousnesse by our hands, so that heart, tongue, hand, should be all offered to God, for God liketh well of righteous dealings, that our hand be not defiled with blood, covetousnes, oppression, which being sacrificed to Satan by sinne, cannot bee lift up to God by prayer, but let us lift up pure hands; let us wash our hands in innocencie and then compasse Gods altar. Psal. 26 6.

It would seeme to bee some difference, where God said, hee would have none of their sacrifices, and now they promise sacrifices? Indeede if the sacrifices be onely externall, what accounteth God of them, if they want mercy and righteousnesse, for he will have mercy and not sacrifice? Therefore let externall and internall worship bee conjoyned, and then God will like best thereof: but being separated from spirituall offerings, it is abominable and a burthen to the Lord. *Objection.* *Solut.* Hos. 6. 6. What sacrifices are accepted of God.

[*They shall offer calves upon thine altar.*] The calves are the acalves of thelips; the altar Iesus Christ, who was both represented by the brasen altar, & by the golden alter. For no sacrifice or The altar Iesus Christ by whom we must offer our prayers to the Father.

prayer cõuld ever be acceptable to God, unleſſe it were offered upon Ieſus Chriſt, for hee is *ſacraficium ſacerdos & altare*; as *Auguſtine* ſaith, he is the Prieſt, the Altar, and the ſacrifice; the offerer, the thing offered, and the altar upon which it is offered.

All the moſaicall altars are abrogated, becauſe of the legall ſacrifice there is made an end. The heatheniſh altars have no place; The popiſh altars are abominable; after the apiſh imitation of the Iewiſh altars, they would offer that *encruentum ſacrificium miſſæ*, unbloody ſacrifice of the maſſe; without any warrand of Gods word. It is enough for us to offer, not Chriſt to the Father, but our prayers by Chriſt to the Father, who will ſmell a ſweet ſavour of reſt, of all our petitions and thankes which are preſented upon Chriſt, and for him. Lord keepe us from the altar of *Damaſcus*, and let us offer all our offences upon Ieſus Chriſt, with whom we ſhall be very heartily welcome to God. Amen.

A

A GODLY AND FRVITFVLL EXPOSITION ON THE CXXX. PSALME, the sixt of the *Penitentials*.

THE TITLE.

A Song of Degree.

OF the Psalmes there are fifteene called *Songs of degrees*, or *cantica, maaloth* of assention, whereof foure are assigned to *David*, and one to *Solomon*. Why they are thus intituled, it is much controverted, some thnke them to be thus called, becaufe there were fo many ftepps in the Temple of *Solomon*, whereby men afcended; as *Auguftine* in the hundred and fifty Pfalme, whofe oppinion *Bellarmine* citeth. But apparantly they have not taken their name from this, becaufe in *Davids* daies not fo much as the Temple was builded. Others be of opinion that it was after the people came from *Babylon*, which is as light; when that captivity was fo many hundred yeares after *Davids* death. I thinke the Hebrew word is rather to be referred to the tune and notes, which fhould afcend in finging, or be fwift in high notes, being fo excellent, and fo fit to be fung. The allegorie is not to be neglected, that we fhould by finging them, afcend from this earth to that heavenly Ierufalem in our affections.

Why called a fong of degrees.

An allegory.

Bellarmine thinketh this Pfalme fhould be fung for the foules of thofe that are in *profundo*, in a deepe place; who deſire to arife and get Gods mercy. But who doth not fee (except hee be blinde) the heritiques errour? What? doth he know whi-

Bellarmines errour concerning the finging of this Pfalme for thofe that are in purgatorie.

ther such have repented, whether they have confessed their sin or not? For thousands die without confessing them. If their sinne be mortall they goe to hell say they, from which there is no redemption.

Such forme of prayer then, seeing it hath no warrant in the word, it should be rejected as serving to no use, and no credite should be given thereto. This Psalme was made many hundred yeares before purgatorie was invented, which was not found out till after Christ; before Christs dayes there was none, as they themselves confesse. And in this Psalme there is not one word that can give the smallest warrant to that divelish and foolish invention. Let them sing their *De profundis* as they please, they doe themselves no more good then they doe to o-
Note. thers, and that is none at all: only they spend some idle houres, and gaine somewhat to themselves by such meanes.

The substance of this Psalme.

In this Psalme is contained an earnest and ardent prayer of a troubled heart: first for mercy to his sinnes; and next, for deliverance therefrom: and last, an exhortation to all men to hope in God, because he will be a continuall redeemer of his people, and can finde meanes to deliver them from all their sinnes and iniquities.

The parts of the Psalme.

In the first foure verses is contained his tentation, by commemoration of his prayer, which hee conceived when hee was in greatest perill. Next, by forme of transition hee affirmeth that yet he will depend upon God and his word, in the fift and sixt verses. And last, he recommendeth this same hope to the Church in the last two verses, with a bold assurance of the favour of God towards his chosen.

Verse 1.

Out of the deepe places have I called unto thee O Lord.

Out of the deepe places.] In this verse hee setteth downe, First the place from which hee spoke, *de profundis*, out of the deepe places. Secondly, the forme of his prayer, *I called.* Thirdly, the person to whom hee prayeth, *To thee, O Lord.*

By

By the deepe places. (as all the ancients consent) is meant the deepe places of afflictions, and the deepe places of the heart troubled for sinne. Afflictions are compared to deepe waters. Psalme, 18. 17. *Hee drew me out of many waters. Save me O God, for the waters have entred to my soule.* Psalme. 69. 1. And surely Gods children are often cast into very desperate cases, and plunged into deepe miseries. To the end they may send out of a contrite and feeling heart, such prayers as may mount aloft, and pierce the heavens. When wee are in prosperitie, our prayers come from our lippes; and therefore the Lord is forced to cast us downe, to the end our prayers may come from our heart, and that our senses may be wakened from the securitie in which they are lying. Albeit the throne of God be most high, yet he delighteth to heare the petition of hearts that are most low; that are most cast downe by the sight of sinne. And there is no affliction, neither any place so low (yea, if as low as the bellie of the Whale wherein *Ionas* lay) which can seperate us from the love of our Lord, or stay our prayers from comming before him. Those that are furthest cast downe, are not furthest from God, but neerest unto him. God is neere to a contrite heart, and it is the proper seate where his Spirit dwelleth, Isa. 66. 2. And thus God dealeth with us, as men do with such houses that they are minded to build sumptuously and on high, for then they digge deepe grounds for the foundation. Thus God purposing to make a faire shew of *Daniel*, and the three children in Babel; of *Ioseph* in *Ægypt*; of *David* in Israel, hee first threw them into the deepe waters of affliction. *Daniel* is cast into the den of Lions. The three children are throwne into the firie oven. *Ioseph* is imprisoned. *David* exiled. Yet all those he exalted and made glorious Temples to himselfe.

By the deepe places is meant afflictions into which the godly are often plunged.

Note.

Note.

Ionah 2. 6.

God nigheſt unto them that are most low.

Simil.

Dan. 6. 16.
Dan 3. 23.
Gen. 39. 20.
1 Sam. 27. 2

Marke hereby the dulnesse of our nature, that is such, that God is forced to use sharpe remedies to awaken us. *Ionas* lay sleeping in the ship, when the tempest of Gods wrath was persueing him: God therefore threw him into the bellie of the Whale, and bottome of the deepe, that from those deepe places hee might cry to him.

The dulnesse of our nature hath neede by sharpe meanes to be wakened.

Ionah 1. 6. 17

When therefore wee are troubled either by heavie sickenesse, or povertie, or oppressed by the tyrannie of men let us make profit and use thereof, considering that God hath cast his best Children in such dangers for their profit; and that it is better to bee

Vse.

bee in deepe dangers praying, then on the high mountaines of vanity playing.

By the deepe places may be underſtood alſo an heart deepely wounded with the conſideration of ſin & Gods juſtice, for God will not accept ſuch ſuperficiall and ſcurfe prayers, which come only from the lippes, and not from a contrite and broken heart.

1 Sam. 1. 16 Exod. 14 15 *Hanna* the mother of *Samuel*, out of the bitterneſſe of her heart powred out her ſoule before the Lord. *Moſes* albeit he ſpoke not at all, yet the Lord ſaid unto him, *Why cryeſt thou*: for out of the deepe places of his heart he called on God. Will not God caſt backe the dung of thoſe fooliſh prayers on their faces, who thinke to be heard by their much babling, and idle repetition of an uncouth language which they underſtand not, or numbering beedes; as though God could bee pleaſed with ſuch fooliſh and childiſh toies, which come not from faith (becauſe they lacke knowledge;) nor yet from repentance, or a ſorrow for ſinne?

Simil. Let not men thinke to find mines of gold or ſilver, in the ſtreets, no, they muſt digge into the bowels of the earth for them. So, let us not deceive our ſelves thinking Gods favour may be gotten everie where, for in the deepe places it is to bee found.

[*I called upon the Lord.*] The perſon upon whom he calleth was the Lord *Iehovah*, one who onely both might, as omnipotent, and would as moſt loving heare him.

Pſal. 73. 25 God is all-ſufficient therefore pray to him. *Whom have I in heaven but thee, and in earth none beſide thee.* If Chriſt were not onely ſufficient, to whom and by whom we ſhould pray, we might ſeeke for others; but ſeeing hee is ſufficient, and none other, what follie is it to pray to any but to him? God differeth from kings, kings are not able of themſelves to doe all the duties of

Exod. 18. 18 their office to their ſubjects; as *Moſes* although indued with extraordinarie graces, for his eaſe had ſeventie joyned to him to be judges of the people; and therefore wee muſt addreſſe our ſelves to the kings officers to end our buſineſſe. But our God is

Mat. 11. 28. *Simil.* infinite, and willeth all men to come to him, *Come to me all ye that are wearie and laden.* To adde to a thing perfect, is to diminiſh it; as to light a candle to the Sun, or poure a drop of water in the Ocean, addition to things imperfect, makes them the greater, as the more waters the greater river, the more men the greater armie, more gold the greater treaſure. Then to adde

To adde to a thing perfect is to make it imperfect. to an infinite God, a perfect Chriſt, is nothing elſe but to diſhonour him. Search all the Scriptures, if they yeeld one precept or exam-

example of either Patriarke, Prophet, or Apostle, doing or commanding any one to be prayed unto but God onely. Their apocrypha and unwritten verities, and their *Legenda aurea* must be all their warrand.

Let us therefore with *David* in all our prayers call upon God, and with *Elias* (when *Baall* could not heare his priests) pray to our God; and with our Saviour Christ, say, *Our Father which art in heaven.* 1 King. 18. 29,30. Mat. 6. 9.

[*I called.*] Hee setteth downe the forme of his prayer under the name of *calling*; which sheweth his fervent intention, not onely in calling upon God, but crying. And this manner of fervent prayer is most necessary (albeit God doth as well heare us when with *Ezechias* we *mourne as a dove*, and *chatter as a swallow*) both to stirre up our selves and others to call on God. For we are more moved when we call and cry, then when we speake with a loud voice. Pray unto the Lord fervently Esa. 38. 14.

VERSE II.

Lord heare my voyce, let thine eares attend to the voyce of my prayer.

IN this verse hee craveth attention, that God would lay his eare to his suite before hee propound it. For as a subject when he finds the Kings eare prepared to heare him, he thinketh that then hee will bee the more ready and willing to grant his suite: So *David* heere out of the abundance of his heart, useth this repetition, *heare me*; not that hee doubted whether that God heard: for himselfe saith, *Hee that planted the eare, doth not he heare?* But by hearing, hee desireth the grant of his suite. As the King is then said to have heard a supplication, when he hath granted it. *Simil.* Psal. 94. 9.

Let us with *David* cry from a penitent heart and in faith, and then we may be assured, the eare of the Lord is ready to hearken unto all requests. *Vse* 1.

Those are to bee blamed who thinke that the Lord doth not heare them, if immediately he doth not grant their desire, for his delay is for our best; and it is our duty patiently to attend his pleasure & time. This petition is often repeated in the Psalmes, as *Psal.* 16. 2. 5. 4. 17. 7. &c. Prepare your hearts to pray, and his eare is ever open to heare you. Reade 2 *Chron.* 6. concerning *Vse* 2.

Solomons dedication of the Temple, there he prayeth that God would bow downe his eare, ſo often as they called for grace.

VERSE III.

If thou, O Lord, ſtraightly markeſt iniquity, O Lord who ſhall ſtand?

4. *But mercy is with thee, that thou maieſt be feared.*

Theſe two verſes are the ſumme of all the Scriptures.

THeſe two verſes containe the ſumme of all the Scriptures. In the third is the forme of repentance; and in the fourth the mercies of the Lord. Theſe are the two mountaines *Gerazin* and *Ebal*, mentioned in *Deut.* 27. 12, 13. Theſe are the two pillars in *Solomons* Temple. 1 *King.* 7. 21. called *Iachin* and *Boaz*: we muſt with *Paul* perſwade our ſelves that we are come from mount *Sinai* to mount *Sion*, where mercy is, although ſome ſowre grapes muſt be eaten by the way. *Ieremie* taſted in his viſion firſt a bitter figge out of one basket, then a ſweet figge out of the other. In the daies of *Moſes*, the waters were firſt bitter, then ſweetned by the ſweet wood. And *Elizeus* caſt in ſalt in the pottage of the ſonnes of the Prophets, then they became wholſome.

Ier. 24 1, 2.

Exod. 15. 25.

2 King 4. 41.

[*If thou, O Lord.*] Marke here that in this third verſe he two times nameth God, by *the Lord*, (as hee doth alſo in the ninth verſe) ſhewing to us hereby his earneſt deſire to take hold of God with both his hands. He nameth him not onely *Adonai*, but alſo *Iah* (which two ſignifie his nature and power) all the qualities of God muſt bee conjoyned and concurre together for us, although he be *Adonai*, yet if he be not alſo *Iah* we are undone.

All Gods qualities muſt concurre together for our good.

[*If thou ſtraigtly markeſt iniquity.*] Having craved attention in the preceding verſes, he ſetteth forth his petition, that God would not uſe the extremitie of his judgement, but deale mercifully with him, not craving an account of his debt, but freely pardoning him. This petition he doth not propound in ſimple termes, but involveth it in a reaſon, by which God might be moved: if thou (ſaith he) wouldeſt marke all mens iniquities, thou wouldeſt condemne all, but it agreeth not with thine infinite goodneſſe to deſtroy all fleſh, therefore I ſhould not ſeeme to be overbold to ſeeke to bee free of thoſe gulfes of miſeries whereinto my ſinne hath throwne me headlong.

In

In the first part of this verse, I observe these three things. First, that God is the marker. Secondly, that he marketh iniquities. Thirdly, that he marketh iniquities *straightly*.

[*If thou markest, O Lord*:] Here wee see the phantasies of those controlled, who sinne, and say (as the Psalmist saith of them) *tush God seeth not*, or regardeth not. O foole, hee that made the eie, cannot he see? hee that made the heart, can hee not discerne of the thoughts thereof and marke them? where wilt thou goe from the presence of the Lord? God is said to observe and marke mens sinnes when hee taketh heed to punish them: and he passeth by the sinnes of his elect, when hee mindeth not to punish. *Non advertit*, (saith one of the Fathers) *quia non animadvertit*, he seeth them not, because he punisheth them not. *Cum advertit, evertit*, when he looketh on the sinners wickednesse, he overthroweth the sinners themselves. A Iudge looketh differently on the faults of his childe, and the crime of rebells; he seeth the one with a revenging eye to punish them, the other with a pitifull eye; So God after he hath lovingly chastised his owne children, hee overseeth them, and covereth them with the mantle of his sonne. *Baalam* (though a false Prophet) saith most truely, *The Lord seeth no sinne in Iacob, nor iniquity in Israel.*

Psal 64 5. Psal. 94. 9.

How God is said to marke mens sinnes.

Simil.

Numb. 23. 21.

[*If thou markest iniquitie.*] The thing that God marketh is iniquitie. The word *iniquitie*, is sometimes taken generally for any fault or offence against God, our selves, or our neighbours; sometimes especially for those sinnes which are directly against the first table, and concerneth God immediatly, or for the violation of the second table concerning our neighbour, which toucheth God mediately, as also for the sinne directly against our selves, all of them, both in respect of the number, quantitie, and qualitie, are pointed out by *David* under this word. Let us therefore whatsoever our iniquities bee marke the same our selves, and bewaile them, and then God shall marke them, as letters written on the sand. Let us be a *Cato* and *Momus* against our selves. And howsoever the proud Pharises of the world vaunt and brag of their integritie; let us with the Publican cast downe our selves, knocke on our brests, and say, *God be mercifull unto us miserable sinners.*

The signification of the word iniquity.

Luke 18. 13.

[*If thou straightly markest iniquity.*] The manner how hee is said to marke, is not lightly, as many judges doe, but straightly

God marketh ſtrictly. Mat. 12.36.

every circumſtance, every word, every action, yea every thought. Chriſt ſaith, *of every idle word we muſt give an account*, he is a ſtrict exacter with whom we have to doe. Therefore our duty is to marke narrowly our owne actions, yea even our thoughts & our idle lookes, (which the papiſts account not ſin) thoſe we muſt marke ſtraightly, that is, daily and hourely, and drive them away, as *Abraham* did the foules from his ſacrifice. Gen. 15.17.

[*Who ſhall ſtand?*] All of us are ſinking in the pit and filth of ſinne, (with *Ieremie* in the dungeon) till ſome *Ebedmelech* come to him and let downe coards to draw us out. None can ſtand before this God, who *findeth folly in the Angels*, yea the *Angels are not cleane before him*, and the Seraphims cover their face and feete with wings. *Abraham* ſaith, *What am I duſt and aſhes.* *Iob* ſaith, *I will lay my hand upon my mouth: If I ſhould juſtifie my ſelfe, my cloathes would condemne me.* A man may ſee farre under the Sunne, but hee cannot looke the Sunne in the face. A man may be righteous before men, and not fall under danger of the Kings lawes; but who can ſtand before God? This ſhould teach us in time to leave off to ſin and offend him, if wee abuſe his patience which ſhould leade us to repentance, it is a ſigne we are not children, but ſlaves: for children will bee very loth to offend their loving fathers, but will feare to incurre their wrath. Let us remember that ſentence of the wiſeman (albeit an Ethnicke) *Furor fit læſa ſæpiùs patientia*: patience often offended, in the end turneth into fury and rage. Ier. 38 17. Iob 4.18. Gen. 18.27. Iob 9.20. *Simil.* Abuſe not the patience of God.

By this his example *David* giveth a caveat to all the Church, that none ſhould offer to come in Gods ſight without an humble confeſſion of their unworthineſſe, for *God marketh ſtraightly*. Whoſoever flattereth himſelfe with an opinion of his owne holineſſe, deceiveth himſelfe, and is unworthy to receive the ſmalleſt relaxation at Gods hands. Let none come before God unleſſe they acknowledge their owne unworthineſſe.

Albeit hee prayeth here as one man, yet prayeth hee in the name of all the Church, as though he would ſay from the firſt *Adam* to the laſt, all are loſt and damned, if God would exact a ſtraight account of them. Therefore the holieſt on the earth muſt acknowledge with *David* his owne unworthineſſe, and flee to Gods mercie as to a citie of refuge.

Although *David* ſpeaketh generally of all mankind, yet doth he it not thereby to extenuate his ſinne, but rather to amplifie and aggravate the ſame, confeſſing himſelfe to bee in the ſame

common

common condition with others, and through sin no lesse miserable. Many will say, God forgive us, we are all sinners, as though the multitude of sinners could be a patronage and excuse to their wickednesse. No, by the contrary when he hath acknowledged himselfe to be culpable, he confesseth himselfe to be so much the more guilty of judgement, so that of all mankind there is not one who of himselfe can escape eternall judgement. Then if every one would examine himselfe he could not but bee humbled, for the more generall that misery is, somuch the greater is it. The more generall misery is, it is the greater.

This place then letteth us see, that no man can stand by his owne workes. For if God would call the holiest to an account, he might finde them, even by the testimony of their owne conscience guilty of judgement. Thus Christ reasoned with the Iewes, taking an argument from their own conscience; *Let him,* saith hee, *who is without sinne among you, cast the first stone at her,* namely at the woman taken in adulterie. Iohn 8.7.

The Papists confesse that the imperfection of our works is supplied by Gods mercy, but they divide righteousnesse, giving Christ one part, and taking to themselves another; who doth not see how far they erre from the Prophet *Davids* confession? Why establish they workes of supererrogation, which is a superlative folly, if they cannot deserve more then may save themselves.

It is a vaine thing to dreame either of *satisfaction* or *satispassion*, that either a man can doe enough, or suffer enough to satisfie God for sinne. Christ hath satisfied for us all, both the law by obedience, and the justice of God by his sufferings; *who hath closed all under sinne, that he may have mercy on all.* Against merits. Rom. 11.32.

Bellarmine saith well on this place. *Offensio in Deum est infinitæ magnitudinis.* The offence done against God, is of an infinite hugenesse; We can neither worthily, or as it becommeth us, satisfie for it, nor acknowledge the heavinesse and weight thereof. 2 How can a finite man make account for an infinite summe to such a God, who knowing the number thereof craveth an exact reckoning? *Vide Bellarmine Psal.* 130.

[*But mercie is with thee, that thou maiest be feared.*] He being plunged in the depthes of sinnes and sorrowes, is not able to reskew himselfe, till God relieved him. The thing which he cannot finde in himselfe or in any other, he seeketh it in God. What he findeth not in himselfe or others he findeth in God.

The earth is barren by nature, an hard, dead, and cold ele- *Simil.*

ment, till it get life, heate, and moysture from heaven: the same warmeth and quickeneth it, and so it becommeth fruitfull: even so by nature there is neither light, life nor grace in us, untill God send them downe from heaven.

Wherefore then doe sinners seeke any releefe from beneath.

Iam.1.17 *Every good gift commeth from the father of lights.* Let us seeke it

Luk.24.5 where it is to bee found. *Why seeke yee him that is living* (sayth the Angell) *among the dead?* Why seeke wee life in the dead world?

Mercie excludeth merits. For grace and merits (as *Paul* reasoneth) doe fight *ex diametro*. If we be saved by grace, then merite is no merite, if by merite, then grace is no grace. To joyne these two, grace and merite, with the old heretiques the Pelagians, or with the Semipelagian-arch heretique Papists, is great folly, for they can no more agree together, then fire and water; of which necessarily the one will destroy the other. Dagon and the Arke of God could not consist together, nor the foote of *Nebuchadnezars* image composed of iron and clay.

Mercy excludeth merit.

Rom.3.28

2 Sam 5.2

Dan.2.43

[*Is with thee.*] It is *of him* and *from* him, as the author and God of all mercies, it is *in* him as a fountaine to bee found; It is *with* him lying in his treasurie; yea in a word it is *himselfe*, beginning, mids, and end, is ever mercie and compassion. Are you in misery, stand you in neede of mercie? Yee know where to finde it, even in God, and with God. *All the waies of the Lord are mercie and truth, to them that walke uprightly.* If thou bee sicke, thou knowest where to have medicine without mony; if poore, where true riches are to be gotten, if hungry, where food is. There is no miserie in mans nature, which may not be helped by Gods mercie in the remission of sinnes. This mercy, as *Augustine* saith, is to be found in the redemption of Christs blood.

How mercy is said to be in God and with God.

Psal.25.10

The mercies of God supplie all the miseries of man.

[*That thou maiest be feared.*] The consequent of this mercie is showen in the latter part of this verse, that God may bee feared. But it seemeth very strange that mercy should beget feare, where rather love by it should be stirred up in our hearts? I answer, the obteining of mercy begetteth both feare and love, a childish feare least wee offend him, a childish love whereby to please him. When the Apostle saith *love expelleth feare*, hee meaneth of a beastlie and slavish feare, but true love and true feare may stand both together; a childe may feare to offend his loving father, whom he loveth.

Objection.

Solut.

1 Ioh.4.18

True love and true feare are alwaies together.

Simil.

The

The end for which God offereth himselfe so peaceably to man, and so ready to graunt him mercy, is, *that hee may be feared*. If men were not assured to get mercy when they repent, there could be no worshipping of God, or godlinesse, and if we had no esperance of grace, why should wee pray or use divine service in vaine?

The Papists understand not this ground: for albeit they speak largely of the feare of God, yet they keepe miserable soules in perplexitie, denying that God will shew mercy unto them; calling it an high presumption, that any should assure himselfe of Gods mercie. What doe they I pray you, but build without a foundation? For God can never be rightly worshipped, unlesse wee have an assurance of his mercy. I wish that those Doctors who obscure the grace of God, and teach mens righteousnesse, could weigh this rightly. Is it not a vaine thing in them to affirme, that they would have Gods service and worship advanced, themselves in the meane while obscuring Gods graces and mercies, which should move men most to worship him? *The Papists are miserable comforters.*

But the doctrine of grace (say they) maketh men secure and negligent of good workes? It is true, fleshly men will abuse Gods grace in wantonnesse; but is it reasonable that for their perversnesse the glorie of God should be obscured, and the elect and faithfull should be defrauded of their comfort? *Objection. Solut.*

VERSE V.

I have waited on the Lord; my soule hath waited, and I have trusted in his word.

6. *My soule waiteth on the Lord more then the morning watch, watcheth for the morning.*

IN these two verses, *David* declareth that out of the faith which he had of the remission of his sinnes, sprang forth the hope which he had of the accomplishment both of his spirituall and temporall deliverances, for faith must precede, and hope must follow and attend upon that which was beleeved, faith and hope are both one in substance; they differ in this, that faith presently apprehendeth the promises of God, and hope attendeth the receiving of them. Men (yea the chiefest) may change or become unable to doe that which they promise: but our God if hee promise, and wee beleeve God can doe, and will doe accordingly. *Wherein faith and hope differ.*

Mat.5.18. Pſal.119 96. dingly. Heaven and earth ſhall chang, but one title of his word ſhall not faile. *I have ſeene an end of all perfection, but thy word is exceeding large.* Hope is an anchor, to which thou being tied, thou art in ſafety. Albeit thou ſeeſt no naturall reaſon why thou

Rom.4.18. ſhouldeſt hope, yet hope above hope, as *Abraham* did when he ſacrificed his ſonne.

In theſe two verſes he doth foure times make mention of his hope, and attendance upon God and his word, to let us ſee how

Hope a ſure refuge in time of tentation. ſure an holde wee ſhould take on God, and with how many temptations our faith is aſſaulted, when wee can ſee no reaſon thereof. There is nothing will beare us up but hope. *Spero meliora.*

Simil. What encourageth husbandmen and marriners, againſt the ſurges and waves of the ſea and evill weather, but hope of

Simil. better? What comforteth a ſicke man in time of ſickneſſe, but hope of health? or a poore man in his diſtreſſe, but hope of

Similie. riches? or a priſoner, but hope of liberty? or a baniſhed man,

Simil. but hope to come home? Al theſe hopes may faile, as oftentimes wanting a warrand. Albeit a Phyſitian may encourage a ſicke man by his faire words, yet he cannot give him an aſſurance of his recovery, for his health dependeth on God: friends and

Our hope in God cannot faile us. courtiers may promiſe poore men reliefe, but all men are liers only God is faithfull who hath promiſed. Therefore let us fixe

1 Cor.10.13. our faith on God, our hope on God, for hee will ſtand by his

Note. promiſe. No man hath hoped in him in vaine, neither was e-

2 Sam.5.4. ver any diſappointed of their hope. *David* was thirty yeares of age before he attained to the kingdome, which was promiſed

Exod.12.40. to him being a youth. The *Iſraelites* were in *Ægypt* foure hundred yeares, and in the wilderneſſe fortie yeares, yet at laſt came

Amos 5.23. Gen 15.13. home to *Canaan*. God brake not his promiſe to *Abraham*. The

Ier.29.10. *Iewes* were ſeventy yeares in *Babylon*, yet at laſt God brought them backe according to his promiſe by *Ieremiah*. So our hope ſhall never be diſappointed.

[*My ſoule hath waited.*] By this doubting and ingemination of his eſperance and hope, he would ſignifie, that unfainedly without diſſimulation hee attended the promiſes of Gods mercifull deliverances. Out of which we may gather, that he was not only patient & conſtant before men, but he nouriſhed his patience ſecretly before God; which is the only & beſt triall of faith, for albeit there be many that are aſhamed through their ambition to murmure againſt God in their troubles, & to utter to men their diſtruſt

distrust, and diffidence, yet there is not one among twenty who will keepe himselfe from secret murmuring and grudging before God, and who can awaite patiently the day of Gods deliverie, as that king said, *Why should I attend on the Lord any longer?* But we should not precipitate and hasten, he *that hopeth will not be to hastie*, but waiting patiently on Gods time, attend his leasure willingly, for his time is our best time.

2 King. 6.33. He that beleeveth shall not make hast. Isa. 28.16.

[*And I have trusted in his word.*] He setteth downe the ground of his trust, even the word of God, and Gods promise. And indeede we deceive our selves by vaine hopes and dreames, if we thinke God will give that to us, which he never promised, neither we beleeved: faith and hope doe not leane on imaginations, but upon the sure truth of Gods word. Therefore saith hee, *Remember thy word to thy servant in which thou gavest me hope.*

Faith and hope depend on Gods word. Psal. 119.49.

Bellarmine citeth this same place of Scripture, which maketh much against himselfe, who biddeth men beleeve those unwritten verities, and decrees of counsells, as if they were the written word of God, and whereon doth all papisticall service relie, but upon the traditions of men? and who relieth on those, their hopes are in vaine, and themselves (like unto those that leane to dreames and visions, or to oracles of divils,) shall be illuded, because they rest upon false grounds. So if you would be assured of eternall life, take a sure hold of the holy Scriptures, a sure rocke to leane unto in trouble and adversity. *Whatsoever* (saith *Paul*) *is written, is written for our instruction, that by patience and comfort of the Scriptures we might have hope.* The Apostle setteth forth the word, as the only ground of his faith and hope, and affirmeth that our faith is in vaine, unlesse it forme us to true patience and attendance upon his promise and good will towards us.

Those who leane to any thing but Gods word, rest on sandie foundations. Rom. 15.4.

Herein of all heretiques the papists are most to bee blamed, who denie the use of the Scriptures to Christians, thinking that thereby their knavery in abusing the people would bee discovered and made manifest to the eyes of the world. *He that doth evill, hateth the light.* How can the people see when the candle is put under a bushell? But now seeing the light, not of a candle, but of the Sunne shineth, I would wish you all, (not as hooded hawkes whose eyes are closed, and are led they doe not know whether) not to be led blindfolded to hell, but in time desire that your eyes may be opened, that you may see the word, and by

Against the papists withholding of the Scriptures from lay people. John 3.30.

Simil.

it try who ſpeaketh truth, who teacheth erroneous doctrine.

Iohn 5 39. *Search the Scriptures, for in them ye will finde eternall life.*

[*My ſoule waiteth on the Lord.*] This is the fourth time that he ſheweth that his ſoule, that is his inward affections waited on the Lord, and this is the ſixt time, that hee maketh mention of the Lord, implying (one God, and one faith, one hope) that God was the only ground of his hope, that hee could not goe from him, and to declare the fervencie of his attendance hee compareth it to the expectation and looking of the morning watch for the breake of day, yea that his did exceede theirs.

Bellarmines opinion concerning this verſe, confuted.

This verſe is falſely perverted and tranſlated by *Bellarmine*, who ſaith, that the Latine vulgar tranſlation, *Videtur partim mutila, partim redundans, cum non habeat bis à cuſtodia matutina ut habet hebraica veritas, & habeat uſque ad noctem, quod non habet veritas hebraica.* And therefore willing to reconcile them, he ſaith, that both *night* and *day* they ſhould awaite upon God. But ſeeing he granteth there is no word of *the night* in the Hebrew verity, why would he goe from the light of the Scriptures to his corrupt tranſlation, citing Saint *Ierom*, who maketh twice mention of the morning, not once of the night. But hee perverteth Scriptures as his manner is, and in confeſſing that our tranſlation is according to the Hebrew verity, he graunteth that his tranſlation is after a Latine lie, which indeede is both defective, and redundant, leaving out that which ſhould bee in the *morning twiſe*, and putting in night, which ſhould not bee there. But no marvell, ſo is all their doctrine, bringing in darkneſſe of ignorance, and putting away the light of the morning the Lord Ieſus Chriſt.

Reade *Chryſ.* traſlation The night divided into foure watches.

[*More then the morning watch, watcheth for the morning.*] The night was divided in foure watches, every watch had three houres, the laſt watch becauſe neareſt the day, and light of the Sunne, is moſt comfortable, and therefore moſt deſired.

Out of this verſe I obſerve theſe foure things. Firſt, that this world is a night. Secondly, that Chriſtians are watchmen. Thirdly, that their comfort and light muſt come from above, from Chriſt that Sonne of righteouſneſſe. Fourthly, that the light commeth not till the fourth watch.

1. *This world is a night.*

The world is a night, & its darkeneſſe re-

The morning preſuppoſeth the night, and this world moſt properly is compared to a long winters night which is very uncomfor-

comfortable. The light is comfortable both to thoſe that are in health and ſickneſſe, when men lie in darkeneſſe they are diſcouraged, and their griefe is augmented and increaſed, but when they ſee the day breaking, they take heart. The darkeneſſe repreſenteth hel, wherein there is utter darkeneſſe & no light, neither materiall nor ſpirituall; there ſhall bee a fire burning, but neither giving heate nor light, and the light repreſenteth heaven, where there ſhall be no darkeneſſe, *For the Lambe ſhall bee the light of the houſe.* Rev. 21. 23.

presents Hell, as the light represents Heaven.

The night alſo is cold, wanting the Sunne which warmeth the earth, and both man and beaſt: ſo is the world a ſhadow of death, a darke dungeon, a portrature of hell, no comfort to be had in it, but diſpleaſure and matter of mourning. The greateſt night in this world is the ignorance of God, of which the Apoſtle ſpeaketh: *The night is paſſed and the day is come.* This darkeneſſe overſpreadeth the whole face of the earth, till it pleaſeth God who brought light out of darkneſſe the firſt day, to illuminate our darkned minds by the knowledge of his truth; of which alſo the Apoſtle ſpeaketh, *yee are no more darkeneſſe, but light in the Lord.* Rom. 13. 12. Gen. 1. 3. Eph. 5. 8.

As the night is cold, ſo is this world comfortleſſe. Ignorance a moſt obſcure night.

Spirituall darkeneſſe as moſt evill is moſt to bee feared.

Spirituall darkeneſſe which carieth to eternall darkeneſſe, is more fearefull then corporall darkeneſſe. Foraſmuch as priſoners lying in darkeneſſe, would moſt gladly ſee the light. But theſe who are lying in ignorance of God, deſire never to ſee the light of heaven; they thinke ignorance the mother of devotion, they take pleaſure in it, they hate knowledge, they will not be informed. I pray God open all your eyes, that wee may ſee the light of God in Ieſus Chriſt, that wee doe no more take delight in ignorance, deſpiſing the light offered unto us for the ſalvation of our ſoules. Let us not ſuffer our ſelves to be deceived by Ieſuiticall ſophiſtications. For elſe when wee ſhall bee preſented before that terrible tribunall of God wee would wiſh we had beene of the number of the wiſe virgines, and had prepared oile for our lampes, and might have had the light of the knowledge of God ſhining in our ſoules; which (alacke) ſome of us both contemne, and ſeeke to have it quenched in others. Mat. 25. 4.

2. *Chriſtians are watchmen.*

David compareth himſelfe to a watchman, the office of a watchman is to take heed, leaſt the enemie come at unawares,

The duty of a watchman.

Every Chriſtian ſhould watch.

and to give warning to the citizens. Every particular Chriſtian ought to bee a watchman; for he hath enemies both ſpirituall and corporall, continually aſſaulting him, to deſtroy both his ſoule and his body, for which cauſe our Saviour often exhorted his hearers to watch and pray, and by nature we fall a ſleepe, as the Apoſtles did in the garden, and *Ionas* in the ſhip. Therefore it is good we ſhould be carefull to watch over our waies. The watch lookes to the enemie without, but wee have more neede to watch over our domeſtique and inward enemies, leaſt they ſurpriſe us, even our luſts and concupiſcences, our pride, our avarice, our malice, all which are like to overthrow our ſoule. Let us therefore watch, leaſt wee bee ſurpriſed.

Mat. 26. 41.

Ibid. 40. Ionah 1. 5.

Note.

Preachers are Gods watchmen.

Eze. 3. 17.

And as every Chriſtian ſhould watch, ſo much more ſhould paſtors, who are called watchmen, whom God hath made watchmen of Iſrael, that when they ſee traitours and wolves entering into the fold of God, they may give warning, and blow the trumpet, and advertiſe people of their danger. Thoſe then who take upon them the title of watchmen upon the walles of *Ieruſalem*, and watch diligently for their owne benefit, onely looking to themſelves and not to the Church, they are falſe watchmen, and ſhall bee deſtroyed with the firſt.

Falſe watchmen ſhall be deſtroyed.

Woe and woe againe to ſuch as call themſelves watchmen, who ſmite the Bride, and pull her vaile from her, going and following after her bridegroome, when in the meane time they ſhould watch for the welfare of Sion, if the watchman be falſe he may betray the campe, or the houſe wherein he is; and if he be negligent and ſleepy, the danger is great: ſo if preachers bee falſe and ſecure when the enemie is comming, the Church is in great danger. Lord make thy miniſtrie true to the Church, that ſeeing the enemies entring into the Lords Ieruſalem, they may in time give warning, leſt both they and the citie periſh.

As falſe and negligent watchmen are moſt dangerous to a common wealth, ſo are falſe & ſecure Preachers to the Church.

3. *Comfort and light muſt come from above.*

The watchman waiteth for the day, and he is very glad when he ſeeth it breake, for then hee knoweth the Sunne is riſing upon the earth, which will inlighten all the world. No comfort is to bee found on earth for a Chriſtian ſoule in this darke night, wee muſt looke to the day dawning, when Chriſt in that day

of

of his glorious appearing shall come to deliver his Church from all miseries: which all Christians should earnestly attend, and fervently pray with the spouse, *Come Lord Iesus*. The watchman looketh about to see the Sunne spread out his beames, hee knoweth that light doth not come from below. Wee should turne our eyes from the world, because here is no comfort, and looke unto Christ Iesus sitting at the right hand of the Father (with Saint *Steven*) from whom onely wee may expect a comfortable deliverance out of all our miseries.

Our light commeth from above. Rev. 22 26. *Note.*

Acts 7.56.

4. *The Light commeth in the morning.*

Before breake of day is greatest darkenesse, and then the Sun ariseth, and by his beames expelleth the same, the light commeth not till the morning. The Apostles rowed all night, till they were become wearie, and out of all hope, and then Christ came in the fourth watch and relieved them, being then in a most desperate case. So the Lord although hee tarrieth to let us feele our owne weakenesse, yet no doubt he will come: hee dealt thus with *Iacob*, hee wrestled all night with him till the breake of day, and then blessed him, *David* after hee was long pursued and persecuted by *Saul*, yet at last gat rest and ease. The Iewes were neerely destroyed by their enemies, but God raised up Saviours to defend them. Dispare not then and disquiet not your selves, be not discouraged, howsoever ye see the Church which is as the Disciples boate tossed to and fro by the waves of persecuting tyrants, looke to heaven, for the day of her deliverance is at hand; yea that everlasting deliverance, when the Sunne of righteousnesse shall arise and shine on her for ever; She may have a night for a time, but her morning will be most gratious; she may be in paines, as a woman in travell for a time, but her delivery will be most comfortable, God albeit hee seemeth to come *serò*, late, yet he commeth *seriò*, in earnest: as he did in preserving the Church in Queene *Esthers* daies. By the contrary, the wicked may have a short morning in this world, but they cannot escape an everlasting night in that bottomlesse pitt of darkenesse, out of which is no deliverance.

Mat. 14 24.

God will come.

Gen 32.28.

2 Sam. 1.

Iudg. 2.16.

Mat. 14.23.

Esther 8.

Note.

VERSE VII.

Let Iſrael waite on the Lord, for with the Lord is mercy, and with him is great redemption.

AFter the Prophet hath ſpoken of himſelfe that hee awaited upon the Lord, he now exhorteth all the Church to do the ſame. He ever deſireth the Church to be a partner with him in any benefite which hee obtained from the Lord, as in the fifty one Pſalme, after he hath prayed for mercy to himſelfe, hee in the 18. verſe prayeth unto the Lord for the Church, that hee would be favourable to Sion. The like did *Moſes*, *Daniel*, *Ieremie*, they all prayed for her well-fare. *David* exhorteth others to pray; *Pray for the peace of Ieruſalem.* Such preachers are to be highly reſpected who night and day powre out their praiers for the peace and well-fare of Sion, who depend on God, and ſtirre up others to put their truſt and hope in God. This did *Ioſua* and *Caleb* after they had viewed the land, give heart and courage to the people of *Iſrael* to goe forward to *Canaan*; whereas the other ten ſpies diſcouraged them, ſaying their walles reached to heaven, and the people were as the ſonnes of *Anak*.

All ſhould pray for the peace of the Church. Pſal. 122.6

Num. 13. 31. 33. 34

When *David* deſireth the whole Church to put her hope in God, he recalleth her from all other vaine hopes, or putting her truſt in any other. This ſhould make thoſe (who profeſſe themſelves to bee Chriſtians) to bluſh and bee aſhamed to put their truſt in any other but God. *I looked* (ſaith *David*) *unto the mountaines, from whence mine helpe ſhall come: mine helpe commeth from the Lord, who made the heaven and the earth.* When *Iſrael* looked to have helpe, fortification, and refuge of man, then ſhe was diſapointed and left comfortleſſe in her greateſt extremities. *Curſed be he who maketh the arme of fleſh and blood his confidence.*

Pſal. 121. 1. 2

Jer. 17. 5

[*For with the Lord is mercie.*] That which hee ſo patiently attended upon was mercie; and that which hee deſireth the Church to waite for, is mercie. Hee relateth to the Church the goodneſſe of that which he had taſted himſelfe, that which was needfull to him, was needfull to the whole body of the Church, and therefore as he wiſhed mercy to himſelfe, hee wiſhed mercy to the whole Church militant, which teacheth every Chriſtian, to love the Church as well as himſelfe, yea more; and as he would have health and well-fare to himſelfe, ſo to procure the ſame for the Church.

Every Chriſtian ſhould love the Church more then himſelfe.

[*And*

[*And with him is great redemption.*] Hee pointeth out this mercie, First. By the wonderfull effect thereof, *redemption*. Secondly. By the qualitie thereof, *great redemption*.

Redemption is the freeing of that which is in thraldome, by giving of a price, as the redemption of land presupposeth that it was ingaged for summes of money given to the owner, and thus solde upon reversion: or warriours that are taken in battell and ransomed at a price. Oh that we would consider the thraldome we are in, and how we stand in Gods debt; the freedome which wee get, and the meanes whereby wee obtaine the same. God gave us his golden law, and wee have nothing whereby to pay him, but the drosse of our merits, where-with we will never bee able to pay him that summe wherein wee are obleiged, and thus we lie in thraldome. What redemption is.

But herein is our comfort, that we are not absolutely sold, but God hath reserved us for a reversion, that we may be redeemed. Man may be redeemed.

But what is the meanes whereby we are redeemed? Either it must be by strong hand, as *Abraham* freed *Lot*; or by the gratious favour of those, whose captives we are; as a Master through love which hee beareth to his servant may set him free, or by paying a ransome. The parties were God and the Divell, Gods justice must be satisfied, Satan must be vanquished, or else there is no redemption for us. This Christ Iesus the Son of God being that blessed seede of the Woman, and pitying us, became a redeemer for us; by his valour and strength he vanquished that old serpent the Divill, and made us free from him: and by his death, hee satisfied the wrath of God, and payed a ransome for us, even his pretious blood. Gen. 14. 16.

This redemption then is neither by gold nor silver, but by Christs blood. All the world was not able to have redeemed; his blood only was a perfect satisfaction to the Father. Lands morgaged became free at the Iubilie; and when wee are made free from our sinne, wee may account that the most joyfull Iubilie that we ever saw. Mans redemption is by the blood of Christ.

[*Great redemption.*] It is called *great*, in regarde of the great majestie that redeemed us, God eternall. Secondly, the greatnes of the price, his blood. Thirdly, the number of those who are redeemed, all beleevers. Fourthly, the strong man out of whose prison we are freed, Satan. Fiftly, the graces which he powreth on his Church, innumerable and unspeakeable. Wherein the redemption of man is great.

VERSE

Verse VIII.

And he ſhall redeeme Iſrael from all his iniquities.

A Comfortable promiſe, with which hee concludeth this Pſalme, aſſuring the Church, that God will redeeme her. And wherefrom, even from her ſinnes, all her ſinnes, which is the greateſt danger ever the Church fell into, and the mother of all other evills. For what could the divell, hell, or wicked men doe to us, without ſinne? Nothing.

Sin the greateſt danger from which the Church is delivered.

[*Iſrael.*] Every one is not delivered, but only the Iſrael of God, thoſe who are true *Iſraelites*, as was ſaid of *Nathanael*, in whom is no guile; and the Apoſtles, Iſraelits, not *in the letter but Spirit.*

Onely Gods Iſrael ſhall be delivered. Iohn 1. 47. Rom. 2. 29

[*From all his iniquities.*] Whatſoever they be, whether againſt God, our neighbour, or our ſelves, they ſhalbe forgiven and pardoned. The joyfull Iubilie is now come, which to the Iſralites was the 50. yeare, and now to the true Iſraelits it is proclamed every houre. In that Iubilie (as hath bin ſaid) the lands which were ingaged became free, and returned to the owners; but we our ſelves who were captives to the divell, are made free, and returne to God by redemption of Chriſts blood: yea all our debts and iniquities are pardoned, though our ſinnes were as crimſon, they ſhall bee made as white as ſnow: though they were red as ſcarlet, they ſhalbe as woole, though they were as many as the ſand of the ſea, and as heavy as leade, we are freed of all by that blood, and if of all, what neede we ſeeke any other remedy, but that alone? We neede not with the Turkes to run to Mahomet, or with the Papiſts to Saints and images. God through Ieſus Chriſt hath taken them all away. He who made all, cureth all. It is his honour, he will not give his glory to another Our Sun illuminateth all the world, our Chriſt the Sonne of righteouſnes ſhineth to all the world, but none are partakers of his light, but true Iſraelites, which dwell in the land of Goſhen. The Lord grant that we may be ſuch, that being illuminated by the light of Chriſt here, we may be conveied thereby through the dangerous wilderneſſe of this world, to the kingdome of heaven, where we ſhall be with him world without end,

Iſa. 1. 18.

Exod. 10. 23.

Amen.

A GODLY AND FRVITFVLL EXPOSITION ON THE CXLIII. PSALME, the seventh of the *Penitentials*.

AT the making of this Psalme (as it plainely appeareth) *David* was cast into some desperate danger; whether by *Saul* when he was forced to flee into the cave, as in the former Psalme; or by *Absolom* his sonne, or by any other, it is uncertaine. Howsoever in this he complaineth grievously to God of the malice of his enemies and desireth God to heare his prayers, he acknowledgeth that he suffereth those things by Gods just judgement, most humbly craving mercy for his sinnes: desiring not onely to be restored, but also to be governed by Gods spirit, that he may dedicate and consecrate the rest of his life to Gods service. 1 Sam 24 4. The substance of this Psalme.

This worthie Psalme then containeth these three things. First, a confession of sinnes. Secondly, a lamentation for his injury. Thirdly, a supplication for temporall deliverance and spirituall graces. The parts of the Psalme.

VERSE 1.

Heare my prayer, O Lord, and hearken unto my supplication; answer me in thy truth, and in thy righteousnesse.

HEare my prayer O Lord:] He craveth attention in the first place, and prepareth Gods eare, for it is in vaine to pray, unlesse wee bee sure God will heare us and answer us, for *hee that commeth to God, must first beleeve that God is, and that hee will reward* Those pray in vaine who are not assured that God will beare them. Heb. 6. 11.

ward thoſe who ſerve him, for otherwiſe wee pray without faith, and our prayer is ſinne. This he doth in diverſe Pſalmes as in the 5 Pſalme, the 54 Pſalme, and the 102 Pſalme.

By this we learne, that the Saints ſhould begin their prayers with a requeſt to be heard: So long doth the Lord ſeeme unto men to hold backe his eares and eyes, that hee heareth not their ſuites, and ſeeth not their tribulations, as hee delayeth to grant their deſires; and therefore they crave their audience and attention.

Hee doth here three times repeate his earneſt deſire to bee heard, as in the fift Pſalme foure times he doubleth and ingeminateth this ſame ſuite to bee heard. There hee deſireth God to heare his words, underſtand his meditation, hearken unto the voice of his cry, and heare his voice in the morning; the like he doth here, thereby declaring the vehemency of his affection, if any be deſirous to have their ſuites graunted, they goe not ſlowly about their buſineſſe, they doe not uſe cold rife words, as though they were ſpeaking for a thing they did not care for; but they cry as beggers at a noblemans gate, who are ſo importunate in crying, that men are aſhamed to deny them. *Simil.* As the importunitie of the widdow moved the falſe judge. How much more will our heavenly Father, bee loath to refuſe us if we ſhall importune him: yea there is no cauſe why hee diſdaineth our ſuites, but by reaſon wee neither confidently nor earneſtly deſire them; nothing would bee denied thee, if thou wouldeſt begge as thou ſhouldeſt doe. The Spirit would requeſt for thee with ſighes that cannot bee expreſſed: and hee that ſearcheth the heart, knoweth what is the meaning of the ſpirit.

Luke 18.5. God denieth our requeſts becauſe we doe not confidently and earneſtly deſire them. Rom. 8.26,27.

Is it poſſible that a mother can heare the mourning of her childe without moving and yeelding; yea though the mother could forget the child, yet God cannot forget us. Then ſpeake and he will heare; be thou not dumbe, and he will not be deafe; cry, knocke, aske, ſeeke, bee inſtant in thy petitions, for the Lord is ready to heare all thoſe who ſeeke him truely, inſtantly, and conſtantly: Never man ſought to be heard, whom God hath rejected and refuſed.

Eſa. 49.15.

God rejecteth none who deſire to be heard

In this verſe he deſireth Iehovah his God, to heare, hearken, and anſwere. Secondly, the ſubject of his ſpeech, and the thing which he deſireth to be heard in, is his prayer and ſupplication. Thirdly, the manner how he deſireth his prayer to be heard, *in thy truth and righteouſneſſe*.

When

When hee doubleth his requeſt of hearing, hee would have God hearing him with both his eares, that is moſt attentively and readily; ſo inſtant is a troubled minde, hee deſireth the prayer he putteth up might be remembred, as was ſaid by the Angell to the Centurion: *Thy prayers and almeſdeeds are come up before God.* Acts 10.4.

This frequent deſire to be heard commeth not from diffidence and diſtruſt but from confidence, for the more wee truſt to be heard, the more we deſire to be heard. And this neglect of prayer, that we ſeldome or never petition, proceedeth from infidelitie, becauſe we beleeve not that God wil grant, if we ſue. Therefore knocke often, beg earneſtly, wreſtle by prayer with the Lord, importune him alwaies untill he grant thy juſt and lawful petitions, and out of doubt things lawfull in themſelves (that is, what he hath commanded) deſired earneſtly with dependance on Gods pleaſure, ſhall be granted unto thee. The more wee hope to bee heard, the more we deſire to be heard.

[*My prayer and ſupplication.*] Prayer is the life of religion, and he that cannot pray, can have no companie with God, *David* who was a man after Gods owne heart, was evermore given to prayer, morning, evening, and noone; yea in the midſt of the night hee aroſe and prayed unto God; hee prevented the morning watches, & the breake of day, ſo that he ſpent all his life in prayer, God be merciful to us who cannot finde in our heart as it were not to ſpend any time in prayer. We ſpend many moneths vainely, idlely, and ſinfully, without wearineſſe, and the time is ſhort which we beſtow upon prayer, and yet wee thinke it too long, we ſleepe in the night, and awake: but alas, what time thereof doe wee ſpend on Gods ſervice? when ariſeth any of us, to ſeeke God in the night? when thinke we upon him in the night ſeaſon? many cogitations come in our mind, but how ſeldome thinke we on God? and in the day, we beginne in the morning to ſeeke the world or our fleſhly luſts, but who ſeeketh the Lord early? the reſt of the day wee conſume in paſtime, as though the ſunne were ordained for none other uſe, but to let us ſee to goe to hell. Pray then unto the Lord, that he may give unto you the ſpirit of prayer, for as Saint *Iames* ſaith very well, *Ye lacke, becauſe you aske not.* Iam. 4.2.

Doctrine. He that cannot pray can have no companie with God. *David* ſpent all his life in prayer. Againſt the too much neglect of prayer in theſe our times.

[*Anſwer me in thy truth and in thy righteouſneſſe.*] He buildeth his prayer upon two grounds, Gods truth in his promiſes, and his righteouſneſſe, that he being a juſt judge of the world, will

never forſake the rigteous, in his ſonne Ieſus Chriſt, who is made our righteouſneſſe.

2 Cor. 1. 20. God ſtands to his word, and as he is truth, ſo his word is *yea and amen*; neither can hee, neither will he chang or alter the ſame, hath he ſpoken, it muſt be performed. *All men are liers*; they falſifie their promiſes, there is no truth in this generation, but God is true. For a Prince to ſweare; *per verbum principis*, in the word of a prince is much but it is poſſible (as is often ſeene) for them to alter and change, as all ſorts of men are found to ſay and gaine ſay, but who ever heard that God promiſed (being as I have ſaid veritie it ſelfe) and violated one word of his promiſe, ſince the foundation of the world, neither ever ſhall: we have a good God both juſt and true; and I wiſh that wee would imitate thoſe vertues of our God. For truth is exiled, and righteouſneſſe is departed from the earth.

Pſal. 116. 17.

All ſorts of men are changable, but God who is truth it ſelfe cannot altar.

Verse 11.

(*And enter not into judgement with thy ſervant: for in thy ſight, ſhall none that liveth be juſtified.*)

THis verſe containeth a deprecation of Gods judgement, that he would not enter in a ſtraight marking of his ſinne. He might have pleaded his innocencie before men, but when he commeth to that terrible tribunall of Gods juſtice, hee ſubmitteth himſelfe, craving pardon for his treſpaſſe, and this generall rule ſhould be obſerved, if we deſire God to be favorable to us, that we begge the remiſſion of our ſinnes. For if *David* could not pleade his innocency, what can any of us doe, who drinke in iniquitie as water, who are altogether uncleane and filthie? let us therefore confeſſe our wickedneſſe and make ſupplication to our judge, and lay our hands on our mouthes, being unable to pleade our cauſe againſt the Lord.

Beg for remiſſion of ſinne. Iob 15. 16.

That ye may the better underſtand this verſe, obſerve. Firſt, that there is a judgement into which men muſt enter, or elſe be abſolved from the judicatorie. Secondly, by what name hee ſtileth himſelfe, *thy ſervant*. Thirdly, the argument, *Becauſe no living ſhall be juſtified in thy ſight*. Of thoſe in order.

1. *There is a judge and a judgement.*

Men runne forward in ſinne laciviouſly and without care, but they remember not there is a judgement wherein they ſhall bee called.

called to an accompt, *Rejoyce* (saith *Solomon*) *O young man in the daies of thy youth, but be sure thou shalt be brought to judgement.* If the servant remembred his accompts, would hee misspend his Masters substance? but the Devill hath blinded mens eyes, and made them so forgetfull, that they thinke not on their reckoning. But the judgment is more then the reckoning. Albeit men for debt may lawfully bee put in prison, and their goods confiscate, yet no law will take a mans life for debt: but the spirituall tribunall is more terrible: for if God enter once in judgement with any man, he will kill both body and soule. Eccl. 11.9.

Gods judgement more severe then mans

There is three judgement seates which God hath made up for man: one which hee hath set up in his conscience, accusing him, condemning him, and punishing him: the second is at the houre of his death, then God putteth him to triall. The third & last tribunall is after death, wherein all shall appeare to render an account of their actions: the bookes of their owne conscience shal opened and none shal escape that judicatorie, neither kings, nor preachers, nor people, all must appeare and render an account of their thoughts, of their words, of their actions.

God hath three judgement seates.

That judgement is peremptorie, no excuse, no subserfuges or delayes; but away they must goe crying, *let the mountaines cover us from the face of that judge.* Let all then (yea the princes & nobles of this world perswade themselves, that although no humane law could take hold on them but that they might doe whatsoever pleaseth themselves) God hath a throne and a justice court, before which they must needs appeare, and receive the definitive sentence, whereof oftentimes in this world they have a feeling. *Nebuchadnezer* may bee a proofe for this, whom God for seven yeares made a beast. So *Herod*, *Antiochus*, and infinite others.

Vse. Luke 23.30.

Dan 4.29.

2. *With thy servant.*

He was a Lord, and a King of a little world, and yet he calleth himself *Gods servant*, not as the Pope who stileth himselfe *servus servorum Dei*, servant of the servants of God, when as he carrieth himselfe as a Lord over Lords, both Ecclesiasticall and civill. But he indeede in the humilitie of his heart confesseth God to be his only liege Lord, upon whom he depended, of whom he holdeth his crowne. So princes may think that their subjects are no more bound to them, then they are to God, and that they are as inferiour, & more to God, then their subjects are to them:

Princes as much bound to serve God, as their subjects to obey them.

Vſe. which ſhould moove Princes to humble themſelves under the mighty hand of God. Inferiour ſubjects may at certaine termes put their ſervants from them, and take o thers in their place, for ſervice is no heritage: and if they, much mor e Princes, who may put their ſervants away, whether *ob culpam* or *placitum*, none ought to inquire. So God the ſupreame Majeſtie hath an abſolute and unlimited libertie over all; as well rich as poore: he can diſplace kings, and give their kingdomes and crownes to others, if they diſpleaſe him. He can rent the kingdome from *Saul* and give it to *David*; from *Rehoboam* and give it to *Ieroboam*, if they breake his commandements. *Be wiſe therefore O kings, ſerve the Lord in feare.*

1 Sam. 15. 28. 1 King. 12. 24. Pſal 2. 10

[*For no man living ſhalbe juſtified in thy ſight.*] The like he hath in the 130. Pſalme. *Who can ſtand before thee?* So that not only he refuſeth any claime of mercy by himſelfe, but includeth all living under ſin, ſo that none is exempted, for all are ſinners, and are deſtitute of grace, that God may ſhew mercy to all: and all his creatures may beg from himſelfe alone that which is not in any of them. Away away with merits, away with our worthyneſſe; ſeeke it where it is to be found, even in Chriſt.

All are ſinners that all may at God beg the remiſſion of ſinne.

Where he ſaith, they cannot be juſtified, there he cleerelie avoucheth the Doctrine of Saint *Paul*, that juſtification cometh by faith and not by workes: directly againſt the Papiſticall hereſie, which teacheth men to ſeeke a part of it at leaſt in others, and themſelves; whereas here all men are excluded from righteouſneſſe, but that which they muſt finde in God.

Rom. 3. 24 Againſt juſtification by workes.

Verse III.

For the enemie hath perſecuted my ſoule: hee hath ſmitten my life downe to the earth; he hath laide me in the darkeneſſe, as they that have bin dead long agoe.

THis is a complaint of his enemies extreame malice againſt him, by a threefold exaggeration thereof, their perſecuting of his ſoule, their throwing downe of his life to the earth, and their laying him into darkneſſe as a dead man. Their malice was ſo vehement againſt him, that nothing could content them, but his utter ruine both in body, ſoule and name.

Note the malice of the Church her enemies.

This repreſenteth cleerely unto us the malice of the enemies of the Church, which is ſo extreame, that nothing can ſatisfie them,

them, unlesse they bath themselves in the blood of the poore members thereof. A Lyon is more mercifull to his prey, then a tyrant is to a Christian; there is not the smallest favour to bee looked for at his handes. *The mercies of the wicked are cruell*, a cleere example hereof wee have in the Papists, but specially in Pro.17.10 those blood-thirstie Wolves the Iesuites, who will bragge of a singularitie in puritie, and yet will stirre up Princes and all other favourers of their Sect to roote out Christians who professe the name of Iesus according to his word, those they goe about dayly to massacre without respect of any; witnesse that divelish and hellish Pouderplot: What a bloodie execution was intended against our gratious Soveraigne, and his hopefull Children?

Those mastive dogs are not fierce against the Turkes and Panims, but against the Israel of God. Yea, as Lyons, Wolves, and Foxes, take more pleasure in the blood of the lambes, then in any other beast, which they will spare & passe by, except they be in great hunger; so those must desire Christian blood, & thinke they do God good service in killing us. And this should be a matter of great comfort to the Church of God, seeing persecution is a marke of the true Church, and Christ accounteth men blessed when they are persecuted and evill spoken of for his sake; *For so* Mat.5.10,12 (saith he) *did their Fathers to the Prophets that were before you.*

Let us therefore be patient and suffer calamities, through hope of eternall glory, which we shall inherit when these short tribulations shall expire.

Moreover, see how farre the Lord permitteth the wicked to prevaile over his children, that he will suffer them to treade upon their bellies, as though they were dead, and no hope of life left them, that his honour may be the more magnified, who out of their dead ashes can restore them; as he did *David* who was as a dead man, and forgotten, yet God raised him up, & erected his throne above his enemies. O Lord deliver thy Church from her troubles and persecution.

The more the Church be troden under foote, the greater is Gods honour in her deliverance. Psal.31.12

VERSE IIII.

And my spirit was in perplexitie in me, and mine heart within me was amased.

HE spake before of his externall calamities; now he confesseth the infirmitie of his minde, that hee was wonderfully cast

Iob 7.12. caſt downe in heart, and troubled in his ſoule; ſo that his ſtrength was almoſt gone, (not like the ſtrength of a whale fiſh, or of a rocke) but being ready to drowne with ſorrow, hee was ſuſtained by faith and Gods Spirit, he ſwimmed under theſe evils. Our Saviour himſelfe confeſſed of himſelfe, *my ſoule is troubled to the death*: God knoweth our moulde, wee are not ſtockes without paſſions or perturbations we are not like lepers, whoſe fleſh is ſenſleſſe; but we are ſenſible of evils, that wee may run to God for helpe and comfort. Had not *Iob* his owne perturbations and griefes, which made him utter hard ſpeeches, for which God rebuked him, and he afterwards repented; yet God affirmed that he ſpake better of him then all his friends did. Can a ſhippe ſaile along with ſuch a conſtant and direct courſe in ſtormie weather, as it were calme and before the wind? it is enough that it directeth the courſe ever towards the port, albeit it be forced to caſt boord twenty times. So God careth not albeit we be troubled in our courſe to heaven. Let us ever aime at the port of eternal glory, howſoever we be diſquieted with contrarie winds and tempeſts, God will paſſe by all thoſe our frailties, and imperfections, and will at laſt deliver us from them all; if in the midſt of thoſe our extremities our heart ſet it ſelfe toward heaven.

Mat 26 38.

Good children have their owne paſſions. Iob 42.7.

Simil.

This Prophet in the 77 Pſalme, findeth himſelfe ſo farre caſt downe, that his ſoule refuſed comfort; and in this verſe hee thinketh himſelfe ſo aſtonied, that his ſenſes were become ſtupified and benumed through the great paines which he ſuſtained.

Verse V.

Yet do I remember the time paſt; I meditate in all thy workes, yea, I doe meditate on all thy workes, yea I doe meditate in the workes of thine hands.

6. I ſtretch forth mine hands unto thee: my ſoule deſireth after thee as the thirſtie land, Selah.

IN the two former verſes were expreſſed his double tentations, bodilie and ſpirituall; in theſe two are double comforts, ſo, as the croſſes of Gods children doe increaſe, their conſolations alſo ſo doe day by day, for God is faithfull, who will not ſuffer us to be tempted above that which we have ability to beare, but with the tentation will give us a comfort to his glory. One of the greateſt comforts which Chriſtians can have in their extreme

As the Churches troubles encreaſe ſo doe her comforts. 1 Cor. 10 13.

treme miseries, is the ancient mercies of God bestowed either on themselves in particular, or on the Church in generall. This moved *David* to undertake the monomachie against *Goliah*. *The Lord* (saith he) *who delivered me from the paw of the Lyon, and from the paw of the Beare, will deliver me also from this uncircumcised Philistim.*

Experience of former mercies a great comfort in time of extremity. 1 Sam. 17 34.

Wee should recount the ancient mercies of God, that they may encourage us to seeke him in time to come, a Christian mans memorie should be a faithfull chronicle of antiquitie; we should remember what our fathers have told us, & shew that to our children, but especially the workes wee have found done by God to our selves. God would hide nothing from *Abraham*, because he would shew it to his children. The foole & idiot do not ponder the workes of God, but the righteous doe lay them up in their hearts, and shew them to those who come after them. So let us make a register and booke of remembrance of the ancientnes of Gods goodnesse to his Church; which will comfort our soules in the present day of sorrow. Our memories may easily shew to our children the ancient mercies of God, in the first beginning of our Church threescore yeeres agoe, and how hee delivered her in her infancie from the furie of the Frenchmen, and againe in the 1588. yeare, from the great armado of Spaine; and diverse other bloodie interprises of wicked men. Let us therefore have a fresh memorie of Gods benefits, which may furnish us with comfort in our present necessities; let our owne particular benefits encourage us against our owne particular evills: and generall blessings & deliverances which the Church hath had, strengthen us against those evills which befall her in our time. Let us recollect our Spirits, and take vigour in this our present distresse, that we faint not.

Remember mercies past if thou would be delivered in time to come. Gen. 18. 17.

From his remembrance there floweth a meditation twise remembred in this verse, for a sanctified memorie of Gods goodnes stirreth up an holy meditation and revolution in the minde about the same, from whence floweth thankefulnesse to God. If we looke lightly to the mercies of God, we speake as lightly; but when they are rooted in our hearts, then wee begin to speake magnificallie and worthilie.

If Gods mercies bee rooted in our hearts our tongues will utter the same.

[*The workes of thine hands.*] Here he letteth us see that these works could have beene done by no humane power, but by the immediate power of God. As the Ægyptiã sorcerers spak of the

God reſerveth to himſelfe the deliveries of his Church. Pſal. 22. 31.

lice, ſo may we ſay concerning the deliverances of the Church, *ſurely this is the finger of God.* Hee will otherwaies honour his owne children, but hee keepeth the honour in delivering the Church to himſelfe. He will have it ſaid in the ages to come, *the Lord hath done this.* As he by the workes of his hand made the Church, ſo by thoſe ſame ſaving hands hee hath redeemed it from hell and damnation; and it is the worke of his owne hands that ſhall deliver her from temporall dangers. Therefore let God ariſe and deliver his Church, for ſhe is now in great hazard; but the Lords arme is ſtrong enough, and in his appointed time can deliver her.

Pſal 68 1.

[*I ſtretch forth mine hands unto thee.*] His ſecond comfort is prayer, which ſpringeth from his earneſt meditation. Here the fruit of holy meditation, it ſtirreth up our hearts to an earneſt prayer. Such meditations of Gods goodneſſe and power are the beſt helpers and confirmations of our faith, to lighten us of our ſorrowes and griefes. Hence it followeth, where there is no meditation and earneſt conſideration of Gods workes, there wil be no earneſt prayer, but perfunctorious dealing with God, which hewill not regard but reject and forſake.

Earneſt prayer from a ſerious meditation & conſideration of Gods works

The inſtruments of his prayer is the ſtretching forth of his hands, which noteth the lifting up of the heart. As *Moſes* hands were lifted up when Iſrael fighted againſt Amalek: and when they fell, Iſrael had the worſe, and therefore *Aaron* and *Hur* held them up, and ſo Iſrael prevailed. Thus wee ſhould compoſe the geſtures of our body in ſpirituall exerciſes, as they may be moſt helpefull unto us to our inward and ſecret worſhipping of God.

The ſtretching forth of the hands, noteth the lifting up of the heart. Exod. 17. 11.

[*My ſoule deſireth after thee as a thirſty land.*] Hee declareth his vehement affection to God by a verie prettie ſimilitude, taken from the ground which is thirſtie by the long drought of ſummer, wherein the earth rent in peeces as it were and with open mouth, through long thirſt ſeeketh drinke from heaven. By which he ſheweth that he came to God as deſtitute of naturall ſubſtance; and therefore ſeeketh from above that which he lacked. So in all his extremities hee looketh ever upward, from above he ſeeketh helpe and comfort. Albeit we be in extremity and as it were rent in ſunder, yet here is comfort, there are waters in heaven which wil refreſh us, if we gape after them. Here is a bleſſing, thoſe that thirſt ſhall be ſatisfied. If we thirſt for

Doctrine. Art thou a-thirſt, there is water in heaven to refreſh thee.

for mercy, for deliverance, for spirituall or temporall comfort, we shall be satisfied therewith, for if God heard the prayer of *Hagar* and *Ismael* being a thirst in the wildernesse, and opened unto them a fountaine, will he forsake *Isack*, the childe of promise? if he heard *Sampson* in the bitternesse of his heart, when he said, *I die for thirst*, and opened a spring out of the jawbone of an Asse; will he forsake us in time of our distresse, if we thirst aright.

Gen. 21. 17.

Iudg. 15. 19.

VERSE VII.

Heare me speedily, O Lord, for my spirit faileth: hide not thy face from me, else I shall be like unto them that goe downe into the pit.

HE is now brought as it were to the latter sweat, hee cryeth for speedy helpe, or else he seeth nothing but death before his eyes. Our impatiency maketh us so bold and familiar with God, that we would prescribe time to him, as though he knew not which were the most convenient time for his comming.

[*My spirit faileth*:] He is now as it were in a swouning, he craveth quickly to be helped, or he is gone. See to what extremitie God will bring his saints; even neere the grave, and yet bring them backe againe; that his love and power may bee knowne so much the more, seeing *to him belongs the issues of death*. God bringeth upon his owne children such fainting, as it were *deliquium animi*, a loosing of our life; that then feeling the weakenesse of our naturall powers, and after being restored by his grace, we may learne how greatly we are beholden to him, as by whom and in whom we have our life and being, and can be restored by none, but by him alone, and may bestow all the rest of our life upon himselfe and his owne service, and depend (not on naturall strength but) on him.

Doctr. Gods children are often brought low, that the love and power of God may be manifested in their deliverance

Psal. 68. 20.

[*Hide not thy face from me.*] He declareth plainely that he hath no sparke of life, but from the favorable face and countenance of God, that he is then dead, when he seeth not God reconciled to him in Christ. The face of the Sunne bringeth life to the earth, and all the world; and the face of God bringeth life to mens soules. The countenance of the husband gladdeth the wife, but the countenance of God rejoyceth the soule. Hee who once hath seene a blanke of his countenance, can no more breath or live without it, then a fish or bird out of their owne elements.

Simil.

Simil. Hee who hath once seene the countenance of God cannot live without it.

[*Elſe I ſhall be like unto them that goe downe into the pitt.*] As though he would ſay, I ſhall bee like a dead man without ſenſe and life. The ſoule is the life of the body, and God is the life of the ſoule, ſhould wee not then bee buſie to ſeeke him, and when he hath hid himſelfe, to finde him againe; for I will aſſure you, there is neither, life, comfort, peace or joy in a mans ſoule, unleſſe he have the ſenſible preſence of God. *David* not feeling it, cryeth, *My God, my God, why haſt thou forſaken me?* And Chriſt himſelfe uttered the ſame voyce on the croſſe, *My God, my God, why haſt thou forſaken me*, Of which I have ſpoken in another place on the ſa me words.

There is no life in the ſoule without the ſenſible preſence of God. Pſal. 22. 1. Mat. 27. 46.

Verse VIII.

Let mee heare thy loving kindneſſe in the morning; for in thee is my truſt: ſhew mee the way that I ſhould walke in, for I lift up my ſoule unto thee.

AS he was caſt downe in the former verſes, ſo hee now ariſeth by prayer, which was the chiefeſt bulwarke whereto he did runne in time of trouble.

In this verſe he craveth two things. Firſt, that *he might heare Gods kindneſſe*; and the reaſon, becauſe *he truſteth in him*. Secondly, that he *would ſhew him the way wherein hee ſhould walke*; the reaſon, becauſe *he lifted up his ſoule to him*.

[*Let me heare thy loving kindneſſe.*] Here hee craveth Gods favour and kindneſſe, as he doth in many other Pſalmes. Becauſe in his favour, is life, grace, wealth, all good things, and pleaſure for evermore, ſo that if he looke kindly to us, wee neede bee afraid of nothing. But how ſhall hee bee aſſured of his favour? even by hearing it, as he ſaith in the 51. Pſalme, *Let mee heare the voyce of joy and gladneſſe*. The voyce which is heard is the word of God, which being apprehended by faith, is onely able to comfort our ſoules in whatſoever tentation. And no marvell that ſuch atheiſts and papiſts who altogether refuſe the word of God, live comfortleſſe and die without comfort, becauſe they refuſe that inſtrument which ſhould carry joy to them. Good reaſon they die athirſt, ſince they reject that veſſell the word of God, by which they might be refreſhed. Therfore ſince faith commeth by hearing of Gods word, and all our comfort commeth by it; let us pray God, to bore our eares and our hearts, that we may receive the glad tidings of reconciliation from God.

How we may be aſſured of the favour of God.

Why Papiſts and Atheiſts live & die comfortleſſe.

[*In*

[*In the morning.*] The time when hee seekes to heare Gods kindnesse, is in the morning, as in another Psalme, *Fill us with thy sweet mercies in the morning.* *David* used to pray morning, noone, and eveningtide. In the morning in the beginning of the day he addressed himselfe to God, offering his morning sacrifice, he desireth that God may betime meete him, that he may begin the day with some comfort, for then we know that God hath accepted our prayer, when he hath sent down the comfort of his spirit in our hearts; when hewith the fire of his love and joy of his countenance, burneth up our sacrifice. This gladdeth our heart and encourageth us to seeke him the rest of the day. Psal. 90. 14. Psal. 55. 17.

Then let us seeke God early, even in the morning of our youth, and every morning, not perfunctoriously or for a fashion, but from our hearts, that he may let us heare that comfortable voice saying, *Thy prayers are come up before me, and I have heard them.* For thy sinnes are forgiven thee. Seeke God early. Act. 10. 4.

[*For in thee is my trust.*] Confidence and faith in God is a great argument to move God to speake good things unto us; for otherwaies our prayers are in vaine, if they proceede not from faith, if you come unto him without confidence in him, you scorne him; and so doe d ouble injurie to your selves, adding to your former sinnes a scorning of God. Prayers not in faith are a scorning of God, and shall not prevaile with him.

Those also who put their trust in any thing beside him, neede not to looke for any good thing from him. If yee would use a thousand Angels as intercessours to move God to heare you, it is nothing, onely faith will prevaile with God. The Pharises almesdeedes, his tithes-giving, his prayers, of which hee much bragged, wrought nothing with God; but the Publicans faith and contrition were forcible arguments prevailing with him. Luke 18. 11. 12. 13, 14.

[*Shew me the way that I should walke in.*] The second petition ariseth very well from the first. For when wee have obtained an assurance of Gods favour reconciled to us in Iesus Christ; it followeth next, that we should desire to conforme our lives to the obedience of his commandements. For no man will frame himselfe to walke in Gods waies, till hee bee assured of Gods favour. Therefore faith in Gods promises is the most effectuall cause to bring forth good workes; and an assurance of justification to produce sanctification. But because by nature we are ignorant which way we should go, let us pray unto God, that he may direct us what way wee should goe to hea- Being assured of Gods favour, we should seeke to conforme our wills to obey his commandements.

ven through this miſerable world. For men having no better warrant of their waves, then their owne determinations, may as blind men runne headlong to deſtruction.

Ioh. 14 6 Chriſt is the way in which wee ſhould walke, *I am the way*, ſaith he, none other way in heaven or earth. Wee goe in this way, when we follow his commandements and walke in them, leaving the traditions of men. Pray God that not onely hee would ſhew us the true way, but alſo give us grace to walke therein.

[*For I lift up my ſoule unto thee.*] He uſed all wiſe and lawfull meanes, yet ever he hangeth & dependeth on Gods providence. Becauſe unleſſe our care and induſtry bee governed by Gods ſpirit, it ſerveth for nothing. Which teacheth us, in what ever caſe we be, never to leane to our owne wiſedome, but with one heart to depend upon the Lord, that he may guid us by his holy ſpirit.

In every caſe depend on God.

The good of afflictions. Behold what a wonderfull effect God worketh by afflictions, they depreſſe and caſt downe our outward man, and our inward man by them is elevated and raiſed aloft: yea the more we are afflicted, the more we are ſtirred up. The oftner the meſſenger

2 Cor. 12, 8 of Satan is ſent to buffet us, the more earneſtly (with *Paul*) we cry unto the Lord to be delivered. So if we be caſt downe to hel, what the worſe are we, if by that wee bee raiſed up to heaven?

As by the contrary, the wicked for their proſperous ſucceſſes ſeeme as it were lifted up to heaven, but their exaltation becommeth a precipitation to the deepeſt and loweſt hells; in reſpect they fall through pride in the condemnation of the divell; let us therefore bee patient in our troubles, and lift up our eyes to our God who will helpe us.

Verse IX.

Deliver mee, O Lord, from mine enemies: for I hide mee with thee.

IN the former verſe he deſireth Gods mercie and loving kindnes, and that he might be ſhewed the way wherein he ſhould walke; now he deſireth to be free of temporall danger. This is a good method in prayer, firſt to ſeeke the kingdome of God, and ſpirituall graces, for then all other things ſhalbe caſt to us. We

Seeke firſt ſpirituall graces, then temporall deliverances. Luke 12. 31 ſeeke in vaine at God temporall deliverances, if wee neglect to ſeeke ſpirituall graces, which are moſt neceſſarie for us.

As for enemies the Church and her members, neither hath nor

nor shal want innumerable, against whom what can we oppose, but Gods protection? In number, in power, in policie and subtilty they are ever above us. There is no helpe in us against them all, but gratious our God. *Esau* came with foure hundred against *Iacob*, a naked man, with his wife, children, and droves of cattell. But *Mahanaim* was with him, he was guarded by Gods Angels. And therefore since the Church of God in *France*, *Germanie*, & elsewhere, is in danger of the Leviathan, and the sons of *Anak*; Let us runne to the Lord, and cry unto him, O God Iehovah, who is one against all, deliver thy Church from her enemies, who likewise are thy enemies.

The Church hath many enemies, but God is one against them all. Gen. 32. 36

[*For I hide my selfe with thee.*] As though hee should say, I have no receptacle or lurking place, but thee. Hide me therefore under the shaddow of thy wings. Psalme. 91. The Lord hid the Prophets that *Achab* could not finde them out. If we wil creepe under his wings, hee will surely keepe us. 2 King. 18. 13.

VERSE X.

Teach mee to doe thy will, for thou art my God: let thy good Spirit leade me unto the land of righteousnesse.

HEre he craveth to be directed in the whole course of his life by God, and therefore hee prayeth that God would teach him to doe his blessed will, and to direct him by his holy Spirit towards heaven. The same he craveth in another Psalme, *Guide me O Lord by thy counsell, and after bring me to thy glory.* Psal. 73. 24

Doctrine.

[*Teach me to do thy will.*] This is a necessarie lesson to be learned, which our nature will never teach us. God hee must teach us not onely to submit our selves to his will, but also to doe his will, and attempt no unlawfull meanes for our deliverance against the same.

It is God who must teach us to do his will, which we of our selves would never doe.

This is not the voice of the flesh in tribulation, *teach mee O Lord to doe thy will*; but, *I pray thee doe my will*. There is nothing more difficult, then to learne to submit our selves to Gods will. But following the example of our Saviour in his greatest agonie, let us say, *Not my will be done but thine.* Luk. 22. 42

Hee saith not, teach me to *know* thy will, but to *doe* thy will. God teacheth us three waies. First, by his word. Secondly, he illuminateth our minds by his Spirit. Thirdly, he imprinteth that in our hearts and maketh us obedient to the same, for the *servant who*

God teacheth us three waies. We must not onely be hearers, but doers.

Luke 12.47 *who knoweth the will of his Master, and doth it not, shalbe beaten with many stripes.* The hearing of Gods will revealed in his word, would be unprofitable to us of it selfe, and be a witnes against us, unlesse a willing obedience of the heart followed the hearing.

Mat 6.10 We pray daily that Gods will may be *done*, and not only *knowne*. But while we know what is Gods will, we are no waies obedient thereto, but doe follow our owne rebellious willes and waies.

Doctrine. [*For thou art my God.*] An argument to move God to teach him, because hee is his God, and doth trust in none but in him. As if *David* should say: thou promisedst mee helpe of thy free favour, helpe me then in this my danger. Whereby hee would teach us two principall lessons. First, by this that he desireth God to teach him to doe his will, because he was his God, we learne,

It is not in mans power of himselfe to do the will of God. That it is not in our owne arbitriment or choise to do Gods wil, but his special grace, who preventeth us by his favour, & becommeth our God, and after frameth us to doe his will, & obey him. Secondly, that if hee be our God, & we will call upon him in our troubles, it were requisite wee should frame our selves to obey him. If he be our God, where is his love and obedience? If he be our Father, where is his honour? So he must of necessitie be an Atheist who saith in his heart, *there is no God*; who professeth God in his mouth, and in his workes denieth him; following his owne pleasure, in place of Gods will.

If God be our God let his will be ours.

[*Let thy good Spirit, leade me into the Land of righteousnesse.*] The second petition is his future governement and direction by that good Spirit, whom hee desireth to leade him into the land of righteousnesse.

Mal. 1.6
Psal. 14.6
Tit. 1.16

[*Let thy good Spirit.*] He craveth the Spirit to be his Captaine & convoyer, yea to lead him to eternal life. In the 51. Psalm. he craveth the holy Spirit not to be taken from him. Albeit the holy Ghost be God equall with the Father and the Son, the third person of that blessed Trinity, yet in order he is the third, sent by the Father and the Son, as Christ saith, *I will send to you the comforter, the Spirit of truth, who shall leade you in all truth*, and promised he should abide with the Church to the end of the world.

Joh. 16.7

He it is that sanctifieth us, that regenerateth us, that comforteth us in our troubles; enlightneth us by his blessed word, God everlasting: For whom the Father hath elected & foreknowne, the Spirit hath sealed, and the Sonne hath redeemed and sprinkled by his blood, who is the earnest of our inheritance, who causeth

feth us to cry, *Abba* father; who knoweth the will and secret mind of the father, & carieth our prayers unto God with sighes that cannot be expressed; whose temples we are; which temples without sacriledge wee cannot pollute; whom wee should not grieve, lest he forsake us; for he can indure no pollution or uncleannes: for him, with *David* let us pray to the father, for he is the disposer of all his misteries, & comforter in all our troubles and miseries. Rom 8.15 Rom.8 26

[*Good.*] The Spirit of God hath many epithets in the Scriptures, *holy*, *constant*, *right*, and here *good*; which seemeth to be opposite to an evill spirit of the Lords, which he sent upon *Saul*, and was sent to deceive *Achab*, *A lying spirit* (saith Sathan) *will I be in the mouth of his false Prophets*, and God said, *goe for thou shalt prevaile*. Sure it is, men are either possessed with Gods Spirit, or with the spirit of the divell, who is called an impure spirit; who hath possessed many corporally, as the Legion; or spiritually by sinne, leading them captive as slaves to his will, which is the worst sort of possession, and till he bee dispossessed by the word of God, & throwne forth of man, Gods Spirit cannot enter, the strong man must be bound by one stronger, and then Gods Spirit entereth. As a mans stomach being full of humours, cannot give place to good nourishment, till those be avoided: so our soules cannot receive the good Spirit of God, neither will he enter into them, unlesse we bee free of the spirit of Sathan. There is a good and an evill spirit. 1 Sam. 16 14 1 King. 22 22. Mar. 5 8. 9. Luke 11. 22.

[*Leade me.*] Man by nature is as a cripple, & blind he cannot go upright unlesse he be led by a superiour spirit: yea he must be caried as an Eagle carieth her little ones, or as a mother her tender child. Thinke not that we can step one right step to heaven, but by the conduct and convoy of Gods holy Spirit. Miserable are those who goe without his conduction. *Simil.* Miserable are those who are not conveied by Gods holy Spirit.

[*To the land of righteousnesse.*] Or the right land, I leave the interpretations of many writing on this place, and follow that which is most plaine and agreeable to the text, that is the kingdome of heaven, where true righteousnesse is to be found, and none can enter therein but righteous men. This world is a land of unrighteousnesse; few or none living either righteous to God or men, no righteousnesse exercised, but oppression, deceit, and falshood. This should be our comfort when we are heavily oppressed, that wee shall come to a land, and there bee for ever, What is meant by the land of righteousnesse. *Note.*

2 Theſ. 1 6. where no righteouſneſſe ſhall be uſed; but the righteous Lord ſhall recompence them who have done us wrong, and render double on their head.

Verse XI.

Quicken me, O Lord, for thy names ſake, and for thy righteouſneſſe bring my ſoule out of trouble,

12. *And for thy mercy ſlay mine enemies, and deſtroy all them that oppreſſe my ſoule; for I am thy ſervant.*

IN theſe two laſt verſes hee craveth that God would quicken him, and bring his ſoule out of trouble, and in his mercy ſcatter his enemies; uſing a reaſon, *becauſe* (ſaith he) *I am thy ſervant.*

Firſt he prefixeth his name *Iehovah*, affirming and confirming that hee ſeeketh no ſalvation at any other but out of the fountaine of Gods free mercie, and that he dependeth only on his liberality, for if he offered any thing which was not of himſelfe, then the whole cauſe would not reſt in God; and therefore he deſireth that for his owne names ſake he would do it, and helpe him. He would ſhew that when he found nothing in himſelfe, he dependeth only upon Gods favour and grace. We may here obſerve that the injuries done to Gods children, do not ſo much evill to them, as they bring diſhonour to God, for in their ſufferings God hath moſt intereſt. Then the wicked ſay, where is their God? which ſhould move us to urge God more upon his owne credit, then for any wrongs which we ſuſtaine. For what doe we ſuffer which we have not deſerved? and to men belongeth confuſion. What are we but wormes? what, but ſinfull creatures? though we ſhould die, ſo many wormes die. But whē Gods name is diſgraced, & we are thereupon made a laughter to the uncircumciſed, that ſhould breake our hearts. The injurie done to the ſervant, worketh it not to the diſgrace of the maſter, as the childs to his father? Therfore he urgeth God to remember his own honour, which lay as it were at the ſtake through the overthrow of the Church. God is very zealous of his owne name, which was never ſtained; and this were a great blot, if hee would forſake his Church which he hath redeemed.

Doct. When the godly are injured, moſt wrong is done to God. Pſal 42.10.

Simil.

So we may be aſſured that albeit God putteth not to his hand inſtantly, yet he will in his owne time let his foes feele that they have done him wrong. A great comfort for the godly.

Should

Vse.

Should not this move us to have great regard of Gods name in all our actions and sufferings, as wee pray that his name may be hallowed, so let us respect nothing so much as it, wee should not teare him in peeces with blasphemies, as many doe, neither dishonour it any manner of way, but sanctifie the great name of the Lord our God in our hearts and in our workes. Mat. 6. 10.

[*Quicken me, O Lord, for thy names sake* :] *David* thinketh himselfe dead, both in body, as a man not living but dead, and in his soule comfortlesse, unlesse God give him life and vigour. As the Eagle by breaking her bill, reneweth her age, & the Serpent by casting her skinne reneweth her life: so we must throw away the old fethers of our sins, that we may become young againe. Psal. 103. 5.

Doct.

Observe that wee are ever dead in this world, till God put life in us and quicken us, for all the world is dead without Gods life. Then we are obliged to God, that wee live naturallie, who must also quicken us spiritually. For hee is not the God of the dead but the God of the living. Surely the naturall death is not so much to be feared, as the spirituall; of which Christ saith, *Let the dead burie the dead*. Both which are now (alike) lying upon most of this age. So we are to sue at God to quicken and revive us, that we may serve him. For surely we are dead till the Lord our God quicken us: and this is to us a new resurrection. God who gave us our naturall life must revive us who are sleeping in sinne. Mar. 12. 27. Luke 9 60.

[*And for thy righteousnesse bring my soule out of trouble.*] Man may crave with a good conscience to bee brought out of trouble. We brought our selves in trouble through our sinnes; but there is none who can free us from the same but God; and therefore we may lawfully cry to him for helpe. Man bringeth himselfe in trouble, but God must plucke him out of it.

The first argument is taken from the righteousnesse of God; for it is righteous with God to render judgement to our enemies, & to us relaxation; for God payeth them with their owne coyne. Therefore as God hath mercy for his owne, so likewise he hath justice by which he wil plague his owne adversaries.

[*And for thy mercy slay mine enemies, and destroy all them them that oppresse my soule* :] He appealeth both to justice for his deliverance (as in the former verse,) and to mercy also, as in another Psalme: *Of mercy and justice* (saith he) *my song shall be*. Psal 101. 1.

Objection.

But he desireth God to slay his enemies in his mercy, when rather their destruction was a worke of his justice? I answer, that the destruction of the wicked is a mercy to the Church. As God shewed great mercy and kindnesse to his Church by the death *Solut.*

of *Pharaoh*, *Senacherib*, *Herod*, and other troublers thereof.

Objection. Mat. 5.44. But why prayeth hee against his enemies, directly against Christs precept, who commandeth us to *pray for them that persecute us*?

Solut. I answer, those enemies were more Gods enemies, (against whom he was bound to pray) then his particular enemies, whom he pardoned. According to the example of Christ, who on the crosse prayed for his enemies, *Father forgive them, for they know not what they doe.* Luke 23.34.

Objection. Psal 59.11. But why would he have them slaine, seeing hee saith in another Psalme, *Slay them not, lest my people forget*?

Solut. I answer, they are said to bee slaine who rage in malice, when God maketh them examples of his judgements, of whom hee will reserve some to another time, till their cup bee full, and that they (as *Cain*) may bee tormenters of themselves, and examples to the posteritie to come, *Cain* was reserved, and *Iudas* executed, and God just in both. *Caines* prolongation was a sentence given by the judge suspended for a time, giving time to repent, yet in a most feareful and desperate case that it had beene better for him have died, then to live in such a desperate condition, and torture to of conscience. Gen. 4.15. Mat. 27.5.

[*For I am thy servant.*] The last argument which hee useth to move God to helpe him, is by professing himselfe to be Gods servant. A Prince will thinke it a great indignitie offered to himselfe, if his servant be injured. Now Lord I am thy servant whom they torment, go to Lord, confound them, & deliver me.

He who would be in favour with God must serve him

This teacheth us, that if ever wee desire to have any favour from God, either in maintaining us, or confounding our foes, that wee must serve our Lord, and imploy all our indevours to glorifie him. Let us not serve sinne and our lusts, but serve him who is most faithfull, and whose promises are yea and Amen.

God grant that we may serve him in feare and trembling, and end our dayes in the magnifying of his holy name, through Iesus Christ, our Saviour AMEN.

FINIS.